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AMERICAN Missionary Register.

VOL. II.]

MARCH, 1822.

[No. 9.

Reports of Societies.

TWENTY-FIRST REPORT OF THE CHURCH MISSIONARY SOCIETY.
PRESENTED AT THE ANNUAL MEETING, HELD AT FREE-MASONS-HALL,
LONDON, MAY 1, 1821.

*The Rev. JOSIAH PRATT, B. D. F. A. S. Secretary—JOHN
THORNTON, Esq. Treasurer.*

As no copy of this voluminous Report has yet reached us, we can present to our readers only the following very brief abstract, as given in the Church Missionary Register, for the month of November.

State of the Funds.

Under this first head, the Committee detail the exertions of the Society's friends in various parts of the kingdom, the formation and contributions of Associations, the collections by individuals, and the Legacies of the year.

The Committee urge the increase of Associations, as the most sure and practicable means of increasing the Society's funds; and state, that "of the towns in England which contain 1000 inhabitants, not one-third have any Association formed in support of the Society."

Presents of Standard Books, the Committee suggest, would aid the Society, without any sensible inconvenience to the Benefactor. "Good copies," it is stated, "of standard works

on the following subjects would be thankfully received"—

The Scriptures, in all Languages—Commentaries on the Scriptures—Biblical Literature and Criticism—Divinity—Ecclesiastical and Civil History—Biography—Geography, and Voyages and Travels—Natural History—Natural Philosophy—Greek and Latin Classics, Standard Dictionaries, Lexicons, and Encyclopædias—all Works connected with the Languages of Asia.

The Committee congratulate the Society on the manifest increase of enlightened zeal in support of Missions, arising, in a great measure, from the continued circulation of Missionary intelligence; and particularly notice the aid rendered therein, by the Reports of the various Associations, and the ability and eloquence of the Local Advocates of the Society.

In reference to the union of all ranks in support of Missionary objects, we quote the following passage :—

It is highly encouraging to your Committee to observe, that, while a large portion of the Society's income is collected by its kind and active friends, of whom a very great proportion are Ladies, from those who can give but their monthly or weekly contribution, yet a liberal spirit is manifestly on the increase among those who are intrusted with larger portions of the good things of this world : and this liberality is frequently shown in that spirit of retiring charity which will not let the *left hand know what the right hand doeth*. One benefactor, for example, has, at different times, and under various designations for the purpose of concealment, given no less a sum than 2000 guineas to the Society : while, with a spirit equally generous and noble, the Blind Basket Girl—who declined the epithet of “poor” because she had saved the thirty shillings during the winter, by her want of eyes, which her fellow-labourers had expended in candles—laid this thirty shillings as an offering to her Saviour on the altar of this Society.

The net income of the Society, for the year, was 31,076*l.* 15*s.* 11*d.* ; and its expenditure, 31,991*l.* 5*s.* 10*d.*

Missionaries and Students.

After detailing the arrival of Missionaries at their respective stations, the departure of others from home, and the weakening of different stations by death or sickness ; the Committee state, in reference to the Students, that eleven have been accepted, during the year, but a greater number declined.

Missions.

The foreign proceedings of the Society are reported, at

large, under the head of its eight Missions. The details occupy nearly 160 pages.

The following Summary is given :

The number of Labourers now employed is upwards of 200—more than 10,000 Children are under instruction—Printing-presses are established in various places—Churches have been erected—many thousands hear the Word of God—and many hundred devout Communicants attest that the God of all grace has blessed the labours of his servants.

Conclusion of the Report.

. In conclusion, the Committee cannot but advert, with peculiar pleasure, to the steady progress which the cause of truth and righteousness is making in the earth. Amidst the shaking of the nations, the days of peace and holiness and truth are manifestly coming on. This Institution is carried forward by that heavenly influence, which has given birth to so many kindred institutions, and which carries them also forward, according to their means and opportunities, with like success.

In all the Protestant World, there were, a few years since, but four or five Societies for the Conversion of the Heathen ; of which our own Church furnished two, and another was the exemplary Society of the United Brethren. Now, our own Society is added to those of the United Church—the Church of Scotland has her Societies—every principal Denomination of Christians, not of the Established Churches, has formed its own Institution—the Protestants of the Continent are uniting in a Missionary Society, which is awakening an interest, from Basle, the seat of its deliberations, in all the countries around ; and the fire is kindled in the American Churches—the Congregational—the Presbyterian—the Baptist—the Methodist Churches of the United States are all acting with zeal in this Cause—and the whole Episcopal

Church, with its Nine Bishops, has recently formed a Society for sending the Gospel to the Heathen of the American Continent and throughout the World.

We witness, also, the rise of Institutions around us, which take up all the various departments of labour by which the earth is to be ultimately rendered the temple of the Lord. Missionary Societies break up the ground, and prepare the Seed—Bible Societies multiply that Seed, and scatter it, by the hands of the Missionary and of other Labourers all over the world—Jews' Societies are training the most irrefragable Witnesses, and probably the most successful Preachers, of the Divine Word—Education Societies are giving a powerful impulse to that Universal Instruction, which is to prepare readers of the Word—Tract Societies are calling the attention of men to that Word—and the primitive and apostolic Liturgy of our Church is teaching multitudes in what manner to worship Jehovah.

The World opens a wide field for all these exertions. There is no room for Hostility. There is no room for Jealousy. If Hostility or Jealousy should be indulged, such individuals or bodies will but rob themselves of the pleasure and honour of that work, which will perhaps be transferred to other hands.

It is a very observable Sign of these times in which we live, that the Great Enemy of God and man is alarmed for his usurped dominion. While the Holy Scriptures are making their way into every language of the earth, and diffusing light over its hitherto dreary re-

gions, an opposition to their authority of a character and design beyond all precedent, has been raised and is still vigorously maintained. The falsehoods, sophisms, and sneers, directed against the divine word, which too frequently undermine its authority among the more learned or elevated classes of society, have been, of late years, addressed, in bold and malignant appeals, to the ignorance and the passions of the great mass of the people. The faculty of reading, and the power of the press—engines which Christians have been assiduously labouring to improve to the most beneficial influence on the great body of the community—have been perverted to a wider corruption of principle and degradation of mind, than this empire has ever before known. The torrent of blasphemy has poured its pestiferous streams over the land; and the vigilance, the energy, and the prayers of every one who loves his country and his God are loudly demanded by the dangers of these latter days.

What remains, then, but that, girding ourselves afresh to conflict and to toil—we invoke, without ceasing, the especial grace of that Divine Spirit, who alone can make our conflict victorious, and our toil successful! Let us look and pray for large measures of His influence—larger than the Church has ever yet witnessed! And let us be assured that the Spirit shall, in answer to the prayer of faith, be poured out from on high, and that the wilderness of the world shall become a fruitful field, and the whole earth see and rejoice in the Salvation of God.

TWENTY-THIRD REPORT OF THE MISSIONARY SOCIETY OF CONNECTICUT.

PRESENTED TO THE BOARD OF TRUSTEES, AT HARTFORD,
JANUARY 9, 1822.

The Rev. ABEL FLINT, D. D. Secretary.

The Missionary Society of Connecticut, is composed of the General Association of Clergymen, in that State. Its operations are conducted by twelve Trustees—six Civilians, and six Ministers of the Gospel. The Society was formed in the year 1798,

and the Board of Trustees was incorporated, by the Legislature of the State, in 1802.

During the past year, the Trustees have employed *forty-two Missionaries*, whose labours have been directed to the States of Vermont, New-York, Pennsylvania, Ohio, Virginia, Kentucky, Indiana, Illinois, and Missouri.

Vermont.

The Rev. Justin Parsons has been employed as a Missionary 26 weeks, in the northern and least improved parts of Vermont. He took great pains to settle existing difficulties in destitute churches, to reconcile offended brethren, and to prepare the way for the stated administration of gospel ordinances in places where they were little enjoyed. In these important labours he was eminently successful. He received 53 members to different churches, and saw numbers of immortal souls, through his instrumentality, turned, apparently, from sin to righteousness.

New-York.

The Rev. William Fisher having a charge at Meredith, state of New-York, laboured five weeks as a Missionary on the head waters of the Delaware and Susquehannah rivers. He represents that region of country as very destitute of religious instruction, and as a necessary consequence, that immorality and error greatly abound.

The Rev. Elishu Mason, who has a pastoral charge at Mount-Morris, state of New-York, laboured 16 weeks in the counties of Ontario and Genesee. The new places which he visited were highly gratified with some enjoyment of gospel privileges. In Gainsville there has been a special work of divine grace. In his journal of February 11th, he writes, "I admitted into the church 18 young people by profession, the most of whom received baptism: 48 is about the number of hopeful converts."

The Rev. David C. Proctor, in October last, soon after leaving the Theological Seminary at Andover, commenced a Missionary tour to the western and southwestern parts of the United States, having been previously ordained as an

Evangelist. No information has been received from him since he left Geneva, state of New-York.

The Rev. David M. Smith, who is connected with a church at Lewiston, New-York, has performed 12 weeks' missionary service. He speaks much of the prevalence of errors, and of the great want of able and faithful ministers. He says, "There are within the bounds of Niagara Presbytery, between forty and fifty churches, and but six ministers, including one Missionary among the Indians, to supply them all.

The Rev. Noah Smith, after leaving the Theological Seminary at Andover, last fall, and being ordained as an Evangelist, was commissioned to visit the western and southwestern states as a Missionary. Having reached Geneva, in the state of New-York, and being informed of the destitute situation of many places in that vicinity, he thought it his duty to labour in that region instead of going further. He accordingly applied for permission to remain there, and pursuant to his request a commission was sent to him.

The Rev. John Spencer has laboured on the Holland Purchase, New-York, 39 weeks, or 273 days. In which time he preached 298 times. The settlements which he visited are generally new, yet many of them are numerous and increasing. Many of the inhabitants are very desirous of enjoying the stated ordinances of the gospel, but on account of the present embarrassments of a great portion of the people, and the difficulty of procuring competent religious teachers, they must remain to a great degree, destitute, unless missionary aid continue to be afforded them. This privilege they seem to appreciate, and often express their grateful acknowledgments. Mr. Spencer's

labours have had the divine blessing, particularly in producing an increased regard to religious institutions and a stronger sense of the importance of the appointed means of grace.

The Rev. Luke Wood spent 20 weeks principally in the counties of Schoharrie, Otsego, and Chenango, New-York. There are a great many churches and congregations in that flourishing section of country, but the most of them are small, and destitute of regular gospel instruction. Mr. Wood, observes, "The good people are famishing for the bread of life, and are willing to make great sacrifices to enjoy it. It is not easy to exhaust their patience by preaching." He also observes, "I was happy to find less prejudice in different denominations of Christians than I anticipated."

Pennsylvania.

The Rev. Oliver Hill resides at Great-Bend, on the Susquehannah, and labours, as a Missionary, as much time as he can leave his own people. He writes, "I do not remember that I have ever spent 18 weeks in one year on a mission so agreeably as in the year past. In general, I have travelled over the same ground several times; and I think that I have not, in any preceding year, witnessed so great attention to the preached word, and to private conversation. In Harford, Lawsville, Wysox, Towanda, Orwell, Warren and Pike, have been revivals of religion the past year. Several other places in this region have not wholly been neglected by the Holy Spirit." His labours have been in the counties of Susquehannah and Bradford, Pennsylvania; Broome and Tioga, New-York; principally in the two former.

The Rev. Ebenezer Kingsbury, long a faithful labourer in the vineyard of his Lord, and for a number of years past, employed for a part of the time in the service of the Society, has laboured in the destitute region on the head waters of the Susquehannah. Having a parochial charge at Harford, Pennsylvania, within the field of his

Missionary labours, he is intimately acquainted with the wants of the people and can easily enter on Missionary ground. His labours extended over five or six counties in Pennsylvania and New-York. At the publication of the last Narrative, Mr. Kingsbury's Journal for the year 1820 had not been received. Since that time he has transmitted his Journal for that, and for a part of the succeeding year. In the former year he performed 20 weeks' Missionary labour, preached 109 sermons, administered the ordinances frequently, as he had occasion, visited, counselled and comforted the feeble churches, and laboured to impress upon the people the worth of gospel institutions, as well as the necessity of a vital union to Christ. In 1821, he spent 26 weeks in the Missionary service, generally, in the same territory, and in a similar manner, as the preceding year. A few of the towns were favoured with the special influences of the spirit of grace, and the churches received pleasing accessions. Mr. Kingsbury represents that portion of the country as in very great want of religious instruction. "In the counties of Wayne, Pike and Tioga, containing a population of about 15,000, there is not a single regular minister."

Ohio.

The Rev. Alfred H. Betts has a parochial charge at Brownhelm, New Connecticut, and has been able to perform only a short tour of Missionary duty. He charged but three weeks labour, in which are included five Sabbaths. He visited a number of settlements; preached 22 sermons; visited schools and families; and administered the Lord's supper to a small church in Dover, which had not enjoyed the ordinance for three years.

The Rev. William Boies spent six weeks in the service of the Society in Washington and Morgan counties on the river Muskingum, state of Ohio. He observes, "Attention to the concerns of eternity has increased much, the past year, in this region. Since my arrival, in July, 1819, the church at

Waterford, and its branches at Roxbury and Wooster have increased from 40 to nearly 120 members." He speaks very feelingly of the evils arising from incompetent and erroneous teachers.

The Rev. Alvan Coe resides at Venice, on Sandusky Bay, and has the charge of an Indian school of about 20 pupils, under the care of the Western Missionary Society at Pittsburg. He has repeatedly traversed the frontier settlements, and visited, as a Missionary, many families and villages very destitute of religious instruction. "From June, 1820, to Sept. 1821, he performed 53 weeks' Missionary labour, preached 187 times, attended 19 meetings for prayer and conference, admitted 8 persons to church privileges, administered the Lord's Supper six times, and baptized 13 children."

The Rev. Giles H. Cowles is very useful in visiting the infant settlements, strengthening the feeble churches, assisting at ecclesiastical councils, and encouraging the people to maintain the ordinances of the gospel. He observes, "I am always kindly received in the settlements which I visit, and the people are generally as desirous of, and thankful for, Missionary labour as they have ever been in years past. And as many of the settlements are new, weak, and divided, they must, for years to come, be chiefly supplied by Missionaries. And it is by their occasional labours and visits, that the friends of religion, in many settlements, are encouraged to persevere in maintaining public worship stately on the Sabbath, which, otherwise, would in many places, be wholly neglected."

The Rev. Nathan B. Derraw who labours stately in Vienna and Fowler, in New Connecticut, has performed 19 weeks' Missionary service; during which time he visited many places in his vicinity, and at a distance, travelled 1436 miles, preached 122 times, and administered the ordinances of the gospel as occasion required. He speaks with much feeling of the efforts of errorists, of the many evils arising from

incompetent religious teachers, and of the great usefulness of able and faithful ministers of Christ.

The Rev. William R. Gould resides in Gallipolis, and has performed 13 weeks' Missionary service. He travelled considerable distances up and down the river Ohio, and visited, repeatedly, various settlements in the states of Ohio and Virginia. He speaks of an increasing attention to the interests of religion, in that quarter, generally, and of a pleasing work of divine grace among the people of his pastoral charge.

The Rev. William Hanford, who is settled at Hudson, Ohio, has been employed 21 weeks in the service of the Society. His health in consequence of long and severe labours in the Missionary cause, is feeble. Yet in this period he travelled extensively; visiting the infant congregations and churches in that region, assisting his brethren in the ministry, as well as visiting new and destitute settlements, to preach and administer the ordinances of the gospel.

The Rev. Luther Humphrey has performed 15 weeks' Missionary labour, in New Connecticut. He says, "The labours of Missionaries have been, in some places, signally blessed. The Lord has been pleased to pour out his Holy Spirit, which has caused the hearts of his people to rejoice, while sinners have been excited to flee from the wrath to come. Burton and Clarendon, the two towns where I am settled, have experienced a shower of divine grace, and between 20 and 30 have been hopefully brought to repentance."

The Rev. Ahab Jinks of Dayton, Ohio, spent but a short time in the Missionary service. His time has been occupied by the peculiar circumstances of his people. He observes, in a letter of November last, "It has been extremely sickly in every part of the Miami country, and in many other parts of this state, Kentucky, and Indiana. Thousands in this and the neighbouring states have gone to their long home, and, of this number a great proportion from New England."

The Rev. Jonathan Lesslie of Harpersfield, New Connecticut, has laboured 39 weeks in the service of the Society, in different parts of the state of Ohio, and the states adjacent. Having been on business to the city of New-York, he observes, "On my return, I came through the country on the Potomac. This region is awfully destitute of religious instruction. In 120 miles, there is but one minister, (at Cumberland) and he thinks his stay there will be short. In Hancock is a little church without a pastor. I mention their condition, in hope that some society may turn their attention to this valley of death. And that some suitable Missionaries may undertake to instruct these people. A task, greater than to settle the gospel among the heathen."

The Rev. Amasa Loomis, having a pastoral charge at Painsville, New Connecticut, has spent 21 weeks in the Missionary service. He observes that the effects of the religious revivals on the Reserve in the preceding year are very favourable; and that, during the past year, Euclid, Madison, Austinburg, and some other places have been favoured with the gracious visitations of the divine Spirit. The efforts of errorists and false teachers are great, but the influence of truth appears to be steadily increasing.

The Rev. Caleb Pitkin has laboured 23 weeks in the southern part of the Western Reserve. He thinks important benefits have resulted from a religious visiting of congregations, churches, and families, by two Missionaries in company; particularly in animating Christian professors to increased activity and faithfulness in the divine life. He says of the town of Randolph, "Within a short time there have been in this place about a dozen hopeful conversions, and the work is still going on." He adds, "In the towns which I have visited, the Lord is manifestly working for the salvation of sinners, and the edification of his people. From several other towns I have just heard that the work is progressing.

The Rev. Abraham Scott has laboured 14 weeks in the service of the Society, in New Connecticut, and in the counties southward of that tract. He believes the influence of Christianity in the field of his labours, to be gradually increasing, and that most persons feel themselves obliged to pay it a decent respect. A state of things which could not be said to exist some years since, and which he considers attributable, chiefly, to the divine blessing on Missionary labours.

The Rev. John Seward, during the year past, performed, on the Reserve, 16 weeks' missionary service. He travelled extensively, and visited the infant churches and new settlements, as he found the most urgent calls for his attention. He observes, in a letter of November last "We think that the prospects of this country, in a religious point of view, are, on the whole, encouraging. There has been some unusual attention to religion in several places, for several months. We are looking, and I hope waiting, for a still more copious shower of divine grace. I can truly say that labourers in this part of the gospel vineyard are now much more needed than they were ten years ago, this day, when, weary and solitary, I first entered the town, (Aurora) where I now reside."

The Rev. Israel Shaller has laboured as a Missionary, in New Connecticut, 17 weeks. He preached much, visited families and schools, and administered the ordinances of the gospel as he found occasion.

The Rev. Joseph Treat has laboured in New Connecticut 21 weeks. By taking pains to have religious meetings at such times as would least interfere with the customary labours of the people, he often collected a good number for public worship, on week days, and in the busy season. He says, in a letter of September last, "Your Missionaries on the Reserve have had nothing very special to encourage them this summer, though, of late, their prospects are more encouraging. There are tokens

of the divine presence in several of our churches."

The Rev. Ephraim T. Woodruff has a parochial charge in Wayne, New Connecticut. He has performed 27 weeks missionary labour, principally in the counties of Trumbull, Ashtabula, and Gauga. He speaks with much feeling of the uncommon unanimity and harmony of the ministers and churches on the Reserve. Yet, from the active efforts of the irreligious, great vigilance and increased activity are requisite to preserve the purity and aid the growth of the numerous churches planted by missionary labour. These are not withheld, and the Lord gives his blessing. Mr. Woodruff was very attentive in visiting families, schools, and secluded neighbourhoods, and found this mode of instruction to be acceptable and useful. He spent a sacramental Sabbath in Madison, with Rev. Mr. Hyde, whose early labours among his people have been much blessed, on which occasion 21 members were added to his church.

The Rev. Simeon Woodruff has laboured in New Connecticut, 11 weeks in the service of the Trustees. Severe sickness in his family prevented a longer service. He observes, "Religion is gradually gaining ground in this western country, churches are multiplying, and pious and benevolent societies increasing. The field of missionary labour is continually extending. There are no less than 22 destitute churches belonging to the Portage Presbytery."

The Rev. Randolph Stone, performed only 4 weeks' missionary labour on the Western Reserve. He was absent from the missionary field, several months, in Pennsylvania and New England. He is settled for a part of the time in Morgan.

The Rev. Lot B. Sullivan has laboured 26 weeks in the northern and western parts of New Connecticut, principally in the county of Huron. He speaks of the prevalence of general stupidity respecting divine things. Yet, in a few places, there seemed to be some tokens of the influences of the

Holy Spirit; and, in general, of a gradually increasing sense of the importance of the ordinances of the gospel.

The Rev. Matthew Taylor has been employed 29 weeks in the central part of the state of Ohio. He speaks of various religious errors that are advocated with much zeal, forming powerful obstacles to the progress of divine truth. Still, he thinks there is an increasing activity and confidence in the friends of righteousness. And, while it pleases God to increase their fidelity and prayer, they are encouraged to hope that he will remember their wants in the greatness of his mercy.

Kentucky.

The Rev. Isaac Reed, having a parochial charge at Nicholasville, Kentucky, has performed 8 weeks missionary labour. He deplores, with deep feeling, the low state of religion in the region which he visited. He attended periodical catechisings in families, to instruct parents and children in the Shorter Catechism. He says, "Many persons in these parts do not know a word of the ten commandments. And some have told me they knew not that God had ever given any commandments."

The Rev. Eli Smith, residing at Frankfort, Kentucky, has laboured in the employment of the Trustees 21 weeks. He speaks of the efforts of erroneous teachers as the greatest obstacle to the Christian cause, in the region in which he has laboured. In the train of error, vices always follow.

Indiana.

The Rev. Daniel C. Banks removed from this State a few years since, and was settled at Louisville, Ken. with encouraging prospects. In consequence of the introduction of Anti-trinitarian sentiments, he was removed to Henderson, in the same state, where he instructs a school, and preaches part of the time. He has not been able to perform more than one month of missionary labour, which was in the state of Indiana. He gathered one church, united several others formed by preceding

missionaries, and found their labours to have had a distinguished blessing.

Illinois and Missouri.

The Rev. Messrs. Daniel Gould and Edward Hollister commenced a missionary tour from the vicinity of Boston, September 28th, 1820, and crossed the Mississippi near St. Louis, December 28th, having travelled on horseback, 1455 miles. They have been employed laboriously in that thinly settled country, often visiting the small and distant settlements, preaching, distributing tracts, and calling on families as they were able. Their labours were received with much gratitude, with many solicitations for their continuance, and with evident tokens of the divine blessing. Mr. Gould's health has been poor, yet, by the mercy of God, both have been preserved, through an unhealthy season, from severe sickness. Mr. Gould has been principally in Illinois, and Mr. Hollister in Missouri. The latter visited most of the settlements on the Missouri river. He found some settlements formed under the Spanish government, of many years' standing, which have been almost entirely destitute of any literary or gospel instruction. In November last, Mr. Gould left Illinois, on account of ill health, and is now, it is supposed, in North Carolina.

The Rev. Jesse Townsend has performed 39 weeks' missionary labour in the state of Illinois. The peculiarly scattered state of the inhabitants rendered it difficult for him often to convene enough for public worship, except on the Sabbath. He spent much time in visiting families, and instructing them in the truths and duties of religion. He succeeded in establishing several Sabbath Schools, which were prosperous. He laboured to prepare the way for the future establishment of congregations and churches. He distributed a number of Bibles and Tracts, which were very thankfully received. With a population of 55,000 souls, and rapidly increasing, he is the only presbyterian minister in the state; and there are

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very few of any other description. The leading characters of the state, as well as the people generally, appreciate the value of missionary labours, and are very desirous to have them continued and increased.

The Rev. John Matthews spent 14 weeks in the service of the Society, mostly in Missouri, with occasional journeys in Illinois. In the new and thinly settled country in which he laboured, he usually preached to small assemblies, yet as large as could be expected. At St. Charles, May 6th, he and another Missionary admitted to a small church, three members by profession, and five by recommendation, administered the Lord's supper, and baptized five children. There were 30 communicants. He writes, "These things, on your mountain of Zion, would appear small; but to us, who labour comparatively on the rock, they are times of refreshing indeed."

The Rev. Salmon Giddings, who is employed most of his time at St. Louis, travelled as a Missionary about 7 weeks in the states of Missouri and Illinois. He organized one church of 41, and another of 9 members. He observes, "God is blessing the means of grace through these western states, and I presume there is no part of America where the people are so poor, take them as a body: nor any that need the gospel more."—"There are but five clergymen to supply fifteen churches, dispersed over a tract of country, 250 miles square."

Mississippi and Louisiana.

The Rev. Hezekiah Hull has been for some time in the states of Mississippi and Louisiana. At the time of his last communication, dated at Natchez, Dec. 30th, 1820, he had just engaged in the service of the Mississippi Missionary Society, and is probably now employed in procuring funds for that institution, in exploring the country to procure the requisite information for missionary labours, and in preaching the gospel as he has opportunity.

Amount of Missionary Labour, &c.

The amount of missionary labour performed is nearly 800 weeks. The missionaries, on an average, preach about five times a week, besides attending conferences, prayer meetings, church meetings, and the various occasions of religious worship and instruction to which they are called. They are also in the constant practice, as required by their instructions, of attending funerals, visiting the sick, and visiting families to impart religious instruction. They are required to pay particular attention to the rising generation; and for this purpose they visit schools, and seek for convenient opportunities to catechise and instruct children and youth. In short, it is their duty, and we believe the Missionaries of this Society usually act under such an impression, to consider it their privilege to make known to their fellow men the truths and blessings of the great salvation.

All the Missionaries speak of their kind reception wherever they go, of the strong sentiments of gratitude expressed by the inhabitants to them, to the Missionary Society, and to the people of this state, for these labours of love. Some individuals are found, and, occasionally, some settlements, who do not give the Missionaries a welcome reception, but they are few. And it is generally found that *passing them by*, according to the Saviour's direction, produces a powerful, and often a very salutary effect. All the Missionaries have pressing applications from most of the places that they visit, for a greater portion of their labours than they can consistently afford. In their communications with the Society, they speak of the great want of additional missionary labour in all the places of their employment.

The greater part of the Christian churches, in all our new settlements, owe their origin to missionary labour. Many have been formed during the past year. Missionaries often take the pas-

toral charge of these infant churches, ministering to the congregation for a part of the time, while the residue is employed in the missionary service. In this way, the new settlements have many more able and faithful ministers resident among them than could otherwise have been expected. Thus the standard of salvation is erected, amid abounding error and darkness, and, through the divine blessing, will be long and steadily defended. The benighted pilgrim has a light on which he can fix his anxious eye, which will direct his soul in the way to God.

Want of Funds, and Conclusion.

We have now to observe, that the operations of this Society are greatly circumscribed by the want of funds. While the most urgent applications for missionary aid are constantly received from all parts of the new settlements, and men well qualified for the service can be obtained, we are obliged to turn away our eyes from souls ready to perish. Every year enlarges the missionary field, in our new settlements, and furnishes increasing evidence of the utility of the object; and the means used in our country, to supply this demand, are far from a proportional increase. Most Missionary Societies, whose object is to supply the destitute parts of our own country, have a feeble support. The resources of this Society are not greater now than they were twenty years ago. It will be seen by the Treasurer's Report, accompanying this Narrative, that the expenditures for the year past amounted to \$6535 24, while the receipts, from every source, were but \$5205 87. So urgent has been the call for missionary labour, and such the virtual pledge of the Society to the numerous congregations which have settled ministers, relying on this institution to employ them a part of the time, that the Trustees have felt it a duty to apply to current expenses a part of the funds of the Society, which were expected to continue

a permanent resource for the missionary service.

We have often endeavoured to spread the wants of the new settlements before God. And we find a reviving confidence in the recollection of the faithfulness of Him who appeared to Abraham on the mount of sacrifice, by the name of Jehovah-Jirah, *the Lord will provide.*

We are therefore encouraged to entreat the benevolent people of the state to consider the case of THE MISSIONARY SOCIETY OF CONNECTICUT. One, not the least honourable, or important, of the benevolent institutions of the state. The gracious smiles of Heaven have eminently rested upon it, and made it highly instrumental in converting souls to Christ, and rearing the sacred fabric of the American church. We feel a confidence in saying, that no application of the means of grace in our country, for thirty years past, of equal labour and expense, has had greater success.

We are deeply sensible of the various and pressing calls of christian charity that are constantly made upon the community. The great objects for which these calls are made deserve all the regard which they receive, and have our prayer to God that his blessing may rest upon them. Bible Societies and Foreign Missions have powerful resources, arising from the pre-eminent importance as well as splendour of their object, which interests all descriptions of persons. The Missionary Society of Connecticut can promise its patrons no reward but that of doing good. It seeks to promote the certain and highest interests of our country, and to prepare immortal souls for heaven.

One thought, however, may perhaps be suggested. The American Church, we trust, is yet to perform a most important part in evangelizing the world. If so, our extended territories must be thickly planted with churches of the Lord Jesus, which, growing to maturity under the nurture of his grace, will be

fitted to perform the great work to which he may call them. Let the wastes of Zion in our own country be thoroughly built up, and the heathen world will have a resource from which too much can hardly be expected. We trust this parent institution will not be forgotten in the mercies of the Lord, and in the benevolence of the people, while younger ones are rising to follow in its steps; and we indulge a hope that the view exhibited in this narrative, of the destitute situation of our new and frontier settlements, will not only induce the people of this state, generally, to continue their annual contributions, but influence those to whom God has imparted an abundance to make large donations to promote the highly important object for which the society was established.

In the review of the year past, we ought not to omit a grateful notice of the signal displays of divine grace, in extensive revivals of religion in a great number of our towns. For this gift of God, no year has been more distinguished, from the first settlement of the state. *The liberal soul shall be made fat; and he that watereth shall be watered also himself.* God returns to his people the richest reward for their exertions to build the kingdom of his grace. This extensive work of Divine grace has peculiarly animated the pious people in the new settlements, where our Missionaries have laboured, and has often engaged them to unite together, at the monthly concert, and other occasions, in their supplications to God, that he would abundantly plead his cause here, and through our country, and through the world.

Finally, brethren, what we have to do for our Lord, and for the interests of his kingdom, must be soon done. The most of the founders, and early patrons and Missionaries of this Society, have gone to the retributions of eternity; and, as we hope, to join the employment of the spirits of just men made perfect. In these recollections the

Trustees are forcibly reminded that they are hastening to that bar where they will render their final account. Their venerable and faithful predecessors, Stiles, Edwards, Trumbull, Hart, Backus, Cyprian and Nathan Strong, Swift, Newberry, Ellsworth, Lathrop, Huntington, and Miller, are called from the service of the church on earth. It be-

comes their successors to labour with increased activity and diligence, knowing their call will soon come. We beseech our revered fathers and Christian brethren to be steadfast, immovable, always abounding in the work of the Lord, that they may be found faithful unto death, and Christ shall give them a crown of life.

Home Proceedings.

UNITED FOREIGN MISSIONARY SOCIETY.

Since our last publication, no information has been received from the *Union* or the *Tuscarora Missions*. The Journal of the Union Mission for the month of October, mentioned in our last, will be found below.

From the *Great Osage Mission*, we have been favoured with several letters, and with the Journal of the Mission from the 13th of June to the 6th of December inclusive. In our last, we announced the death of Mrs. Montgomery and of four infant children. It is now our painful duty to record the departure of Mr. Seeley. He was seized with the pleurisy on the 11th of November, and expired on the 22d of the same month. The Journal, under the date of the 26th of November, mentions, that Doctor Belcher was then very low, and his case extremely doubtful. On the 6th of December, it is stated, that the sick were recovering, and that the prospect then was, that the family would soon enjoy a comfortable state of health; and Miss Weller, in a letter of the 21st of that month, remarks that the health of the family was still improving.

We have also received a letter from the Rev. Mr. Harris, enclosing the Journal of the *Seneca Mission* from the 1st of January to the 8th of February. Extracts will be given in this Number.

UNION MISSION.

JOURNAL FOR THE MONTH OF OCT. 1821.

Monday, Oct. 1st.—The return of the monthly Concert, serves to awaken in us more of the missionary spirit.

Tuesday, Oct. 2d.—Brother Spaulding left us this morning, to go as far as the garrison, on business for the Mission.

Substitute for a Mill-Stream.

In meeting for business, we resolved to build a saw and grist mill, connected

under one roof, to be moved by the weight of oxen, on an inclined wheel. We have found no stream that will answer our purpose. No one has a fall or rapid sufficient. Grand River is too large, and on no stream near can a mill be built, that will be both safe and useful.

Sickness of Mr. Chapman, and others.

Wednesday, Oct. 3d.—Brother Chapman finds himself very unwell. He

seemed to be gaining ground, on his return, but has relapsed into a state of weakness and distress. His journey has evidently much impaired his health. Brother Requa is very feeble, and unable to keep the school. The fever which prevails in this country, is a lingering, obstinate disease, slow in leaving the patient. Our diet also is very unfavourable. It consists mostly of meat and bread. We have no garden vegetables; our garden has failed to produce them in any great variety, in consequence of the drought, and the uncultivated state of the soil.

Thursday, Oct. 4th.—Brother Woodruff, who has been sick and unable to labour for more than two months, has so far recovered as to be able to go out about 15 miles in search of coal. He has a mine of excellent coal in view, which, he thinks, may be obtained at less expense than that of making charcoal.

Saturday, Oct. 6th.—Finished another canoe, thirty feet in length. We could not enter on building mills without such a craft, to cross the river for suitable materials. We find it a slow and difficult thing to build chimneys without a mason. Brother Redfield has undertaken the work, and has succeeded.

Lord's Day, Oct. 7th.—Sister Fuller, who has been feeble ever since her arrival, is seized with the fever. Sister Redfield is also feeble. Amidst so many trials, we need an uncommon share of submission.

Monday, Oct. 8th.—Brother Fuller is feeble and unable to labour. One of our hired hands has left us; the rest have recovered from sickness. Caught this day a barrel of fish, the largest quantity we have taken at any time. Thus, the Lord in his kindness sends us provision, both from the forest and from the rivers.

Tuesday, Oct. 9th.—One of our hired men is employed in the kitchen; so weak-handed are the sisters, that they can no longer proceed without assistance.

Preparation for building an Ox-mill.

We have laid before our millwright our determination to build an ox-mill. He is decidedly against attempting to erect water mills, and is in favour of this plan as altogether the most eligible. But he has never consulted or examined a mill on this plan, being acquainted only with water-mills. He therefore recommends, that, while he is getting out the timber, we send for some experienced mechanic to take the lead in the work. In meeting for business, we concluded it would be best to direct our Agents at Cincinnati to send us one, with the additional irons, as early as next spring.

Wednesday, Oct. 10th.—A Buffalo was brought in this evening, the first that has been killed since our arrival here.

State of the Family, in point of Health.

Thursday, Oct. 11th.—Dr. Palmer begins once more to prescribe for the sick. Br. Woodruff is again complaining. Only two of the Brethren are able to labour. And among the sisters, Miss Foster is the only one whose health is good. Sarah Vaill has the intermittent. Distressing humours afflict some of the family. Vegetable diet would be an unspeakable blessing at the present time.

Lord's Day, Oct. 14th.—Brother Chapman still unable to preach. May God soon restore his health, and enable him to pursue the study of the language with assiduity, that we may be able to speak to the poor Indians, in their own language, concerning the *great salvation*. Our way at present seems to be hedged up. We have it for our consolation, however, that God will prepare us in his own way, and in his own time, for the work which he has for us to do.

Hostile approach of the Cherokees.

Monday, Oct. 15th.—Brother Spaulding reached home this evening in good health. The Cherokees he informs us are now on their march into this country. Major Bradford held a council with them, endeavouring to dissuade

them from their purpose. His efforts, however, were ineffectual. As he has no authority to prevent their proceeding, they are coming on. The number is 400, or more. He gave them a fresh charge not to disturb this establishment; still he advises us to keep an eye over our stock, and to keep the children close, supposing that they intend to destroy every man, woman, and child of the Osages, if it be in their power. May the God of Mercy be pleased to protect us from these blood-thirsty savages, who are making towards us with the instruments of death! Before we arrived in this country, we expected that the design of the Garrison, was to keep peace among the Indians. We find, however, that they are not to be opposed in their wars with each other. Vain will be our efforts to benefit them, while this state of things is permitted! Vain also the efforts of benevolent Societies, and useless the appropriations of Government.

Wednesday, Oct. 17th.—Consulted last evening concerning our duty, should any of the Cherokees come to injure the family. Concluded, that we had nothing to do with carnal weapons; still, that we ought to use all suitable means to keep them from violence. We understand that they have that intoxicating poison, whiskey, with them. Although we believe their Chiefs understand the design of our establishment, yet we cannot tell how straggling parties may behave, should they see fit to come this way. We fear they would destroy the three little Osages who are with us, were it in their power.

Thursday, Oct. 18th.—One of our hired men received a wound in his leg, which will probably lay him aside for some time.

Friday, Oct. 19th.—Dr. Palmer states that the health of the Family is improving.

Lord's Day, Oct. 21st.—The Brothers of the church agreed to hold communion once in two months, commencing with the first sabbath in November, and to attend the lecture preparatory

to communion on the Friday preceding. Brother Chapman spoke to us this evening from these words, "*Not my will but Thine be done.*"

Wednesday, Oct. 24th.—Removed into our new kitchen, which also serves as a dining room. This room is 24 feet square, has a large fireplace, and a spacious oven.* It will afford a convenience in cooking, which we have not before realized. Fifty children might be accommodated at the tables.

Relapse of Doctor Palmer.

Saturday, Oct. 27th.—Brother Palmer is again brought very low with the fever.*

Lord's Day, Oct. 28th.—In addition to our Saturday evening prayer-meeting, we instituted a Sabbath evening meeting for religious conference among the brethren* and sisters. Also, agreed to meet with our hired men one evening in the week, for their spiritual benefit.

Monday, Oct. 29th.—Brother Requa is again able to take the school. A very convenient and pleasant room is finished. Oh! that it were filled with young Osages! Our hearts sigh within us, because we cannot obtain these precious children!

Corn Harvest.

Wednesday, Oct. 31st.—Have built two large corn cribs, and gathered our corn* to the amount of 400 bushels. Thus the Lord has blessed the labour of our hands.

GREAT OSAGE MISSION.

EXTRACTS OF LETTERS.

The Superintendent to the Domestic Secretary—Dec. 6, 1821.

DEAR SIR,—By our Journal, you will perceive that we have been visited with sickness and with death. We are not,

* Although nothing subsequent to this date is mentioned by Mr. Vaill, in relation to the health of Dr. Palmer; yet our letters from the Great Osage Mission, announcing the arrival of Mr. Chapman and Mr. Requa at that Station, mention that they left the Union Family in improving health on the 13th of November.—*Editor.*

however, discouraged, by all that we have been called to experience. The season, since our arrival, has been peculiarly unfavourable. The water, it is said, was scarcely ever so high in any part of the year, as it has been during the autumnal months. The marshes have been filled, and the low lands overflowed; and it is said, by the Indians, and by white persons, acquainted with this country, that this has been a more unhealthy season, than has been known for many years. The Indians have been sick, as well as we; and a number of them have died. When we have become seasoned to the climate, I have not a doubt but we may be as healthy here as we should have been, had we remained in the Eastern States.

We have now completed ten cabins for the accommodation of the Family. They are each sixteen feet square, excepting the one for the Superintendent, which is eighteen. They stand on a line, fronting the East, and have each a piazza, or shed, of four or five feet. Our storehouse, 20 feet by 24, and a story and a half high, is finished, and our kitchen and dining hall, 24 by 28 feet, will be completed soon. We hope also to build a schoolhouse and a blacksmith's shop, in the course of a few weeks.

Brother Newton and myself are about to start for the Missouri, to purchase our winter's supply of beef and pork. These articles are cheap in that country; and to save the expense of transportation, we propose to procure cattle and hogs which are well fattened, drive them to the Station, and then slaughter and salt them ourselves.

We have received your letters of the 5th of July and of the 21st of September, and were rejoiced to hear from the Board under whose fostering care we have been sent out. Let the Board and the good people of New-York continue their prayers to the God of Missions, that he would remember the Missionaries in heathen lands.

Praying that the Board may be

greatly prospered in all its efforts for the diffusion of the Gospel among the heathen, and that you and your family may enjoy the Divine favour, I subscribe myself your brother and fellow-labourer in the Lord,

N. B. DODGE.

Rev. Mr. Montgomery, to the Rev. Mr. Herron,—Dec. 3, 1821.

REV. AND DEAR SIR,

After the lapse of four months, I find myself in circumstances to give you a few brief notices of our eventful history since reaching our destined field—a duty which I had long ago commenced, and which had not been many days out of my mind. But oh that the obstacles to its fulfilment had not been so real! You, no doubt, have been long ere this apprised of our arrival at the Osage boundary, on the 2d of August. The Indians had not yet returned from their summer hunt: and some apprehensions as to our reception were excited. A few days, however, removed our anxiety and exhibited to us every evidence of satisfaction and good will on the part of the natives that we could have expected: indeed, the chiefs were as prompt in assembling in council, and as ready and cheerful in granting us a settlement as we could have wished. Most of the chiefs seem in some degree sensible of the value of schools, for their children, and of some of the principal arts which we are to endeavour to teach them; but, unhappily, that which was hoped to be their principal motive in desiring the mission, was soon discovered to possess not the least weight whatever in their minds. After an argument of some length with one or two of the brethren, on the subject of one religion being designed for the whole human race, the Big Soldier, one of the most intelligent of the chiefs, observed, that, “he was glad we had come, because we would teach them how to make corn soft;” he also inquired whether any of us knew how to

make powder," and expressed a strong desire to have one of his sons taught that business. Though we were thus obliged, in common with all who have gone before us, to direct our endeavours towards creating a sense of that want which we came to supply, every thing which relates to our settlement among this numerous and destitute tribe was in the highest degree pleasing and auspicious. The people have nothing of that fierceness of countenance and manners which enter into our conceptions of barbarism; indeed, the prevalent trait in their physiognomy is mildness and cleverness; and, with respect to the males, so far as has come within my observation, universal regularity and comeliness of features. The country as little deserves the name of wilderness as any in the Union, and nothing but industry can be requisite to derive from such a soil an abundant supply of all the necessaries of life. All that seemed to be wanting towards our actual entrance upon the delightful employment of preaching Christ to a most interesting section of the heathen world, and of training up their children in the knowledge and ways of the Lord, was a little time for the erection of buildings, and the acquisition of the language.

Such were the prospects which animated the first two or three weeks of our residence at Harmony: but oh! we had overlooked the interval of hardship and suffering, not yet terminated, in which two of our number, who had been ardently looking forward to years of service and enjoyment in this work, have been withdrawn by the Master, and have left their partners to experience the desolation which the disappointment of our dearest hopes carries into the heart. One of them was our dear brother Seeley, who died of the pleurisy about ten days ago; and the other was my beloved wife, the friend of my youth, and the chosen companion of my travels—she to whom I looked for advice in difficulty, for solace in distress, and for almost all that could be saved from the wreck of my social

enjoyments. I am now a stranger indeed in a distant land, without any thing to interest or cheer, but the hope of usefulness to this miserable people. Seldom has a stroke of Divine Providence been more sudden and unexpected than that with which I have been visited. Mrs. M. in common with every member of the Family, and indeed, with all residing with us, was seized shortly after our settlement here with the ague; but its course was more speedily arrested than in most of the rest; and, notwithstanding she did not regain strength to walk but a small distance during the principal part of the six weeks of her illness, she enjoyed a good appetite and was in a good measure comfortable. Her death took place on Sabbath evening, the 28th of October, the next day after her confinement. To you, who had some knowledge of her spirit and abilities, I need hardly say, that by it a loss of no common magnitude has been sustained to the work of Christ among this people.—But I trust she had not lived in vain; and though cut down in the fulness of her strength, will be assigned a conspicuous place among the followers of the Lamb.

Amidst the chastisements which we have suffered, it is pleasing and encouraging to discern evident tokens of paternal care and tenderness in apportioning our sufferings in the most exact manner to our abilities—and in appearing for our deliverance at the very time that seemed necessary to save the mission from perishing. So general was the prevalence of the ague among us, that, with the help of six hired men, the brethren were able only to erect a storehouse and the shell of one cabin; and, for a considerable time, we had reason to fear that winter would arrive before we could procure a shelter from its blasts. But on the 8th of October, a period which the result has shown to have been sufficiently late, brother Newton became able to set out to the Missouri in quest of help, and met with better success in his mission than could have been expected. By this means, the anxieties

of several families in peculiarly interesting circumstances were removed; most of the sick were preserved from suffering from the inclemency of the weather, and we now find ourselves in possession of ten cabins fourteen feet square, with comfortable lower floors and chimneys. Thus, though we have been cast down, we have not been destroyed.—Our friends, we hope, will join us in thanking the Lord who hath remembered mercy.

One very favourable circumstance for us, is the having quite convenient to us the only competent interpreter of the nation: an advantage to which we owe two very pleasing and beneficial visits from brother Chapman and two others of the brethren from Union. He and brother Requa are with us at present, prosecuting the study of the language. The mission on the Arkansaw continues to be covered with clouds of discouragement. Nothing but some signal interposition of Providence can arrest the work of destruction, and open a door of entrance to our almost desponding brethren.

We derive also many accommodations from the neighbourhood of the U. S. Factory, just commencing operations.—Though settled at the distance of eighteen miles from the village, we are almost every day visited by larger or smaller parties of Indians. The fine appearance of the children, and the readiness of the parents to promise to give them to us, make us impatient for the return of the chiefs from their fall hunt, in order that we may present our application for scholars in the first instance to them. We hope to have our school in operation in the course of three or four weeks.

I must not omit to mention, that the continuance of the ague beyond a very few days appears evidently to have been occasioned by the want of Bark. Last week, we obtained a supply from Franklin, and there is already no more ague amongst us. But it was near coming too late to several.

Mr. Sprague to the Domestic Secretary.—December 7.

DEAR SIR.—Your letter of the 20th of September has been received, and has given us the highest satisfaction. It is peculiarly gratifying to hear from those with whom we are connected by the tie, not only of friendship, but of grace; and more especially since we are far removed from them, from civilized society, and from what we held near and dear, our native land. But there is that which will support the mind under every privation and trial, which will realize to us more than all we have sacrificed of earthly friends, relations, or enjoyments. Look away to Calvary! The High Priest of our Salvation will support, in time of adversity or affliction! Under every pressure, it is He that will cheer, and animate, and comfort, and make the yoke easy and the burthen light!

The Missionary has peculiar trials. He finds himself subject to like passions, weaknesses, and temptations, with other men; yet he feels sensibly, that a life more devoted to the cause of the Redeemer should be maintained; that less of the world and more of Christ will make him the more happy, and the better qualified for the work to which he is called. O, may the mercy of God rest upon us, and His blessing descend upon our feeble exertions. For this purpose, we would invoke a spirit of prayer upon our friends, and the friends of Missionaries in general, that their prayers, with ours, may rise before the throne of God, and, if I may be allowed the expression, draw a blessing down. O, what feeble worms are we, when compared with Infinity! A little lower than the angels, yet a mere nothing! Nature is disposed to say, Who but I? Ah! it is for the want of knowledge—for the want of a knowledge of ourselves, that we grovel in darkness; and a knowledge of God, that we remain in doubt, fear, and dismay.

The remainder of the foregoing letter is devoted to instructions in relation to the ascending of those rapid rivers, highly important to the Board in their future operations, but not particularly interesting to the public.

Mrs. Sprague to her Friend in this City.—Dec. 1, 1821.

MY RESPECTED FRIEND,—As I take the pen to write to you, my imagination would wander over the ground that I have passed, and rest under that roof where I received so much kindness from your hospitable hand. I delight in the retrospect. Yes, I delight to retrace the journey, and imagine myself seated at your fireside, recounting, or rather anticipating, the toils, the trials, and the privations of a Missionary life. These, as we have found on experience, are many, and, to the natural heart, hard to submit to; but the influence of God, when wrought upon the human mind, will overcome these evil propensities, and the Christian will rejoice in calling himself worthy to suffer in the cause of his Master.

Since we were permitted to reach our haven of rest, I have felt sensibly the need of keeping a more constant and humble walk with God, of maintaining a devotional frame of spirit, and of frequently bringing to mind my latter end, that by so doing I may be prepared to enter on the work, for which I was sent, with vigour and cheerfulness. In silent contemplation, my mind often revisits the dear friends and companions left behind; but not with one wish to return. Although the affectionate tie that binds our hearts together can never be broken, yet the idea of performing my duty in the glorious cause of my Lord, renders life happy, and the separation, in one sense, pleasant.

What Christians are there, whose hearts are not engaged in the Mission-

ary cause? I trust there are none. They love to pray for the heathen; they love to pray for the prosperity of Zion; they love to pray for the aborigines of our own country: yes, these tawny inhabitants of the forest are often brought in remembrance to the throne of grace; and we are told that the effectual fervent prayer of the righteous availeth much. We hope to see the day when this people shall renounce their superstitious sentiments, and shall accept *our God as their God*. We need your prayers. We feel our own weakness, when we think of the great work before us. But the Lord, by affliction, is preparing us for it. In the language of Isaiah—When His judgments are abroad in the earth, the inhabitants thereof will learn righteousness.

I feel assured, my dear friend, that if Christians were faithful at the throne of grace, and vigorous and persevering, as well as prayerful, in their exertions, the Lord would bless the means in beautifying, perpetuating, and enlarging his Church on the earth. Oh! then, may we be active, may we work with diligence, while it is called *to-day*, for when the *night of death* shall overtake us, we know not: but this we know, that *death cometh as a thief in the night*, and that *blessed are they who are found watching*.

Sabbath, Dec. 2.—With silent awe, I hail the sacred morn on which the Saviour rose from the dead. I rejoice that, after a long indisposition, I am again enabled to unite with the Family in the worship of God. You have doubtless heard that the Lord has visited us with sickness and with death. He has indeed laid his rod heavily upon us. Not one of the Family has escaped disease. But this does not discourage us: we are not dismayed: we had calculated on afflictions: we expected sickness and distress: we expected to toil and to be fatigued: we expected to suffer: and we expect to die. But, what if we suffer in a land

of pagan darkness! we may yet be instrumental in converting it to a land of gospel light! Our sufferings will not continue alway. This is comforting to the people of God. However great may be their sufferings here, time is short; and when their pilgrimage on earth is ended, their pains and sorrows will for ever cease, and they will occupy a blissful seat in the mansions above.

*Miss Weller to a friend in Bloomfield,
N. J.—Dec. 21, 1821.*

You have probably, before this, received information of our safe arrival, favourable reception, sickness of the Family, &c. Since the date of your friend's letter, our distress has increased. Every member of the family, including the hired men, has been sick. Our physician was taken ill at a time when we most needed his assistance. Upon examining the box of medicine, it was found to contain but very little of the Bark; the only remedy found out for the disease of this country. We have suffered much from the want of attention, though we have not been left entirely destitute. I believe there has not been a day in which there has not been some one who was able to visit the different tents, and do something for the sick. Our exposure in tents during the rainy season, has, undoubtedly, increased our sickness. Should another Mission Family be sent to the West, would it not be policy to send two of the brethren forward, or direct some from this Station, or from Union, to look out a site, hire hands, and erect buildings for the reception of the Family against their arrival? By doing this, might not much expense be prevented, and some valuable lives saved?

Death, that "inexorable tyrant," has again been making his ravages among our little number. October 5th, Brother Seeley's dear babe was taken from us. Next, Sister Montgomery and her infant son, who were both interred in

one grave. This dear woman possessed, in an eminent degree, the requisite qualifications of a Missionary. She was well skilled in domestic concerns, and blessed with a firm constitution. She was endowed with a strong mind, which was well improved, and stored with useful knowledge. She was kind and affectionate, and was never happier than when dispensing good to her fellow creatures. Her religion was not occasional, but habitual. She felt much for the perishing heathen, and was willing to make any sacrifice, or suffer any privation, that the work of evangelizing them might speedily commence. While we cannot but sincerely lament the loss of such a person, we would still confide in the wisdom of our God, and bow in humble submission to his sovereign will.

Next in succession, an infant of Dr. Belcher's; and then Father Dodge's youngest son. Could our united cries have prevailed to stop the destroying angel, our dear friends had been still with us. To us the ways of providence are truly mysterious. Though clouds and darkness are round about him, we know that righteousness and judgment are the habitation of his throne.

Brother Seeley had experienced several relapses of the fever and ague, and recovered from them in a degree. About the 11th of November, he was again taken down with the same complaint, accompanied with a pain in his side, which soon terminated in the pleurisy. Dr. B. was unable to attend him, or prescribe. Blisters were applied, and bleeding performed, with little or no effect. The pain still continued in his side, accompanied with a violent cough. On Monday, the 18th, he was removed from a tent to a cabin. On Wednesday and Thursday, he was better. On Friday morning, he was a little flighty; about 11 o'clock, A. M. it was obvious that he was failing fast. The difficulty of expectoration, which had attended him from the commencement of his sickness, increased. Every mean was resorted to for his re-

lief, but in vain. At 4 o'clock, P. M. his spirit was released from its clayey tabernacle, and soared, we trust, to the mansions of the blessed. He possessed his usual strength of mind till the last day, notwithstanding his great distress. He manifested strong desires at first to recover, that he might do something for these perishing heathen. Several days previous to his death, he appeared to have no will of his own, but rejoiced to cast all his care and burden on the Lord, and wait his pleasure concerning him. He had endeared himself much to our little band by his amiable disposition, his ardent piety, and his devotedness to the cause of Christ, among these poor pagans. Long, long will he be held in affectionate remembrance by the members of this Family. Dear Sister Seeley, although she sensibly feels her loss, is tranquil and happy.

The health of the family is now improving. We hope in the course of two weeks to be able to receive the Indian children. Our prospects, with regard to our usefulness here, are favourable. We have a school for the children of the Family. One Indian, who has a family, comes constantly to learn his lesson, and several others attend occasionally. They manifest a desire to learn, and to give us their children when we are ready for them. The Indians have traditions respecting their origin, which are interesting. It is ascertained to be a fact, that the Osages worship the sun, moon, stars, and earth; and it is supposed that they worship certain animals as tutelary deities, the eagle, the panther, &c.

The unknown but obliging Correspondent, to whom we are indebted for a copy of the preceding letter, is informed, that the thoughts he has suggested will be laid before the Board of Managers, and will no doubt be attentively considered, before another Mission Family shall be sent out.

JOURNAL OF THE MISSION FROM ST. CHARLES TO THE MOUTH OF THE OSAGE.

Friendly attention of the Governor.

St. Charles, Wednesday, June 13th.—The Legislature of Missouri are now in Session in St. Charles. His Excellency Governor M'Nair requested the official papers we had brought from the Missionary Society and from the General Government, for his own perusal, that he might fully understand the extent and object of our Mission. The request was readily granted, and when he had obtained them, he laid them before the Legislature for their consideration. The Governor manifested a disposition favourable to our Mission, and appeared solicitous that the Legislature should befriend the object. A Committee was appointed to examine the papers, and report their views respecting them. The result is not yet known. We received donations from the Governor and a number of the people of this place.

Departure from St. Charles.

This morning we gathered our things together, and prepared for our departure. At 12 o'clock the Mission Family assembled in their boats, and the Governor of Missouri, with a number of the people of St. Charles, convened on the bank of the river, when the Rev. Mr. Robinson made a very appropriate address, and led us to the Throne of Grace in prayer; after which, the Mission Family sang a farewell Hymn, and proceeded on their voyage. Our business not being entirely finished, Brothers Dodge and Pixley remained behind a few hours. They proceeded this evening about six miles, and put up for the night.

Thursday, June 14th.—This morning went to Greensbottom, and visited a number of families. Received a firkin of butter, which was given by a few individuals in Conway Settlement. At Greensbottom we wait for the arrival of

our boats. Brother Pixley preached a lecture here this evening.

Friday, June 15th.—This day we were all gathered again on board. Sister Weller has, in a good measure, recovered from her sickness, and, through Divine Goodness, the whole Mission Family are enjoying a comfortable measure of health. May our hearts be drawn out in gratitude to God for this favour.

Saturday, June 16th.—The current to-day, is very strong. We have passed not more than 8 or 9 miles, and have now landed where we expect to spend the Sabbath. We are fastened to the shore in a lonely wilderness; perhaps we shall not behold a human being to-morrow, except those who belong to our boats. If we have the Divine Presence, all will be well. Although we make but slow advance, yet we daily gain a little. The health of the Family continues to be remarkably good, notwithstanding the extreme heat of the weather. The labours of the week are finished, and may our minds be prepared to keep the holy day of the Lord in a manner acceptable to him.

Lord's Day, June 17th.—This morning all Nature seems to be in the act of praise to God. We are in the wilderness, but a very pleasant country. The morning is clear, serene, and beautiful. All is calm around: may it be so within. When we met for public worship, a number of people, from each side of the river, assembled with us. At the solicitation of some of these people, two Bibles and a Hymn book were given to them. Brother Dodge preached in the morning, and Brother Montgomery in the afternoon, and a conference was held at 5 o'clock. The day was solemn. May God bless the season to the spiritual improvement of all present.

Monday, June 18th.—Before we started this morning, a man from the shore came and solicited a Bible, which was granted. We moved on very heavily to-day; the current was very powerful and we gained but a few miles. We

passed a shelving rock, which continued its range for perhaps a mile, 20 or 30 feet high, and projecting over at the top. On this rock we placed the name of our Mission, and the day, month, and year, on which we passed it.

Thursday, June 19th.—This day, found difficulty in passing some bars. Our second boat grounded on one, and cost three or four hours of all hands to get her off. Found a family destitute of the scriptures, and gave them a Bible, three Testaments, and a few Tracts.

Wednesday, June 20th.—Moved on very favourably about 14 miles. Supplied a destitute family with a Bible.

Want of Bibles on the Banks of the Missouri.

Thursday, June 21st.—A man of whom we purchased some venison this morning, manifested a desire for a Bible, and on being supplied, he handed back the money we had paid him. Supplied also another family with a Bible. The people in this country are remarkably destitute of the scriptures; and we have it to lament that we have not a larger stock on hand. We would suggest, that, if another Mission Family should be sent up these rivers, they should be well furnished with Bibles and Tracts for distribution. It is believed, that, if thus furnished, Mission Families might, while prosecuting their Journey, do much to advance the Redeemer's cause in the world.

Saturday, June 23d.—After another prosperous day, we this evening anchored for the Sabbath within three miles of the mouth of the Gasconade.

Lord's Day, June 24th.—We had 120 strangers to unite in our family worship this day. Brother Pixley preached in the morning, and Brother Montgomery in the afternoon; and conference was held on board in the evening. Some of the inhabitants on the opposite side of the river requested preaching in their neighbourhood. Accordingly, Brother Dodge went over and

preached to them in the afternoon. A little number attended, and appeared to hear with eagerness.

Arrival at the Mouth of the Gasconade.

Monday, June 25th.—We moved slowly to the mouth of the Gasconade. In attempting to cross its mouth, the second boat just gained the point upon the other side, but the first boat was taken by the current and carried down nearly a mile before we could make the shore.

Tuesday, June 26th.—This day nothing new occurs; but Providence still favours us with a general state of health, and permits us to make some progress on our journey.

Wednesday, June 27th.—We move upon a very heavy current this morning, and we find it hard pushing up the stream. In the course of the day, the wind favoured us for a short season, and we sailed very pleasantly 4 or 5 miles; after which we had to return to the cordell and the warp.

Arrival at the Mouth of the Osage.

Friday, June 29th.—This day as we passed along, we met with some French people who were destitute of the Bible. To one we gave a Bible, and to another a Testament and a few Tracts, which were repaid with a piece of venison, and many thanks. Arrived this night at the mouth of the Osage River. Perhaps at no one season since we left New-York, have the family enjoyed a better state of health, than at the present. May our hearts be filled with gratitude to God, for the blessings we are receiving at his hand.

[To be continued in our next.]

SENECA MISSION.

The Rev. Mr. Harris, to the Domestic Secretary, Feb. 8, 1822.

DEAR SIR,—Enclosed you have the Journal of the Mission from the first of January to the present date. Although it would be our "heart's desire" to send you encouraging accounts from

Seneca, yet we are constrained to think that all we have to communicate will not be very gratifying. Indeed, through the greater part of the month past, we have had much that is calculated to excite our faith and patience, and to render us humble in the work, to which we trust the Lord has called us. May his grace ever be proportioned to our necessities.

JOURNAL OF THE MISSION.

Tuesday, Jan. 1, 1822.—Another year has commenced with this Missionary Station. May the Great and Eternal God henceforth bless his own cause in the midst of us, and make it abundantly to prosper. We would constantly cherish the belief, that He has opened the door for the display of His grace among this heathen people; but when that display will fully be made, is only known to Him, "whose ways are in the deep waters," and whose thoughts are as far above ours, "as the heavens are above the earth."

New-Year's Visit.

We were visited to-day by nearly two hundred of the Senecas; men, women, and children. They appeared exceedingly gratified with their cakes, which were previously prepared, as a new-year's present. We hope it may have some effect in conciliating the friendship of some who are nominally, and perhaps really, opposers of the Gospel. Jack's-Town is the largest of these three villages, and the strong hold of paganism on this reservation. There were to-day, however, a very considerable number from that village to see us, and to receive their little present. It is remarked by our family, that the pagans have shown of late, a greater disposition than formerly, to be friendly to our establishment. Jack Berry, one of the number, has promised to send his two girls to our school.—I was permitted to-day to have a religious conversation with Snow, one of the Chiefs, who has lately been much afflicted with the loss of a child. It was perceived by one of

the sisters, that, on the Sabbath, he was affected to tears during the sermon. To-day I improved the opportunity of a free conversation. He appears serious; but I am afraid, from all I can gather, that a self-righteous spirit is at present, the predominant temper of his mind. Although our faith would fain carry him before the mercy seat of our covenant God, yet we fear that those tears, which have been seen to flow so freely, and which we had fondly hoped were the evidence of that "godly sorrow which worketh repentance unto life," is nothing more than the expression of natural sympathy, under an afflictive stroke of Divine Providence. We pray, however, not only that we may be mistaken in regard to him, but that our suspicions respecting the unhappy condition of others, who, by some, are publicly and positively spoken of as "possessing the true knowledge of God," may be eventually found entirely groundless.

A Council of Chiefs.

Thursday, Jan. 10th.—To-day the Chiefs met in Council at the Mission-House, professedly for the purpose of having a letter written to their agent, Captain Parish, but principally, I believe, with the object of giving us a scolding. When they called on us, on Christmas, for the purpose of expressing to us, and to each other, their friendly feelings, we proposed to them the following questions:—*First*—Whether they would consent to meet for public worship at the Mission-House, during the winter; as it was more central to their three villages than the Council-House; as it would be more convenient to them especially in conducting their children to and from the Sunday School; and as it would be an accommodation to our Sisters, some of whom were in feeble health and not able to walk more than a mile through the wet and cold.—*Secondly*—Whether they would assist in moving the old school-house, which stood near the building formerly occupied by Mr. Hyde, for the purpose of a

convenient and capacious spinning and weaving shop for their females. They then said they would take it under consideration. This evening, they came prepared to answer. They rejected both propositions in terms calculated, not to manifest their gratitude for an accommodating offer, but to wound the feelings of the family, and particularly of the female members. Their chief speaker on the occasion observed, among other things, that they were unwilling to change their place of worship, because they had a house for the purpose, which was good enough for them, and which ought to be considered good enough for any of us; and as to our women, if they really wished to act a faithful part, and show a good example to the people, they could afford to walk a mile at all times for the sake of doing good. As to the removal of the school-house, they thought it a needless expense, and one which could easily be dispensed with. Their covetous disposition, manifested in matters which relate to their own benefit, is indeed trying. We were glad that some of the most regular and influential men in the nation were not present. May the God of all grace grant to them an understanding capable of discerning the Spirit of Christ, and give to us faith and patience to endure all things for Christ's sake.

Meeting for Improvement in Singing.

Wednesday Jan. 16th.—A much larger number of the people met this evening, for the purpose of singing, than usual. We had informed them of our willingness to devote this evening of the week to this object. By the pains which the Chiefs have taken to collect their people, it appears, that they are desirous of making amends for the wound which their unchristian conduct on the 10th inst. had made upon our feelings. Our feelings have been distinctly, and decidedly expressed to them, and I believe they are now sorry for what they said on that occasion.

Singular Ceremony.

Sabbath, Jan. 28th.—I was invited, this evening after service, to attend on Tuesday at a convention of all the children of the nation, for the purpose of naming them. It seems, that about two years ago, this people, from some source or other, got an impression that something ought to be done, in order to render the contract of marriage more solemn than it then was, as well as to give names to their children. The ceremony, I understand, is conducted by one of their Chiefs, who publicly and formally pronounces the name of each child. The Meeting is conducted with prayer and singing, and cakes are distributed to the children. The object, it was said, of inviting me was, that I might give such directions in regard to it, as might increase the solemnity of the occasion, and that a prayer might be offered up for the children, that they might be kept from "every evil and false way." My reply was indefinite. On reflection, I think it improper that I should attend, inasmuch as my presence may go to sanction a measure which is probably considered by them as a kind of ecclesiastical act. Oh that it may please the Great Head of the

Church to preserve them from deserting that rule of faith and practice laid down in his word, and convince them by his Holy Spirit, that, at this time, when *they think* "they ought to be teachers, they themselves have need that one teach them which are the first principles of the Gospel of Christ."

The school at Tonewanta, taken from the Board.

Friday, Feb. 8th.—The very desirable object, of furnishing a schoolmaster for the Tonewantas, may henceforth be abandoned by the Board. A Council of these Chiefs was called yesterday by Elder Stone, one of the Ministers of the Genessee Baptist Association, with Mr. Hyde at his elbow; in which it was determined, on the part of these Chiefs, that the people of Tonewanta should be left to decide for themselves. During the deliberations of the Council, Mr. Hyde, among other things, remarked, "that the Board were so far from the Tonewantas, and so slow in their operations, that it was out of the question to look for a teacher from that quarter." I was present at the particular request of the Chiefs, and expressed a desire, that they would decide as justice and their own interests demanded.

Foreign Intelligence.

LONDON MISSIONARY SOCIETY.

The following highly interesting intelligence is copied from the London Missionary Chronicle for the Months of December and January last. The reader will rejoice with us, in the view here presented of the progress of Christianity among the Islands of the Sea—of new fields opening for Missionary labour—of other tribes renouncing their pagan rites, and casting their idols into the flames.—

SOUTH SEA ISLANDS.

Arrival of the Hope.

By the arrival of the brig HOPE, Captain Grimes, direct from the Islands, numerous letters have been received

from the Missionary brethren in Tahite, Eimeo, Huaheine and Raiatea.

By the *Hope*, which left Port Jackson on the 10th of March last, Mr. and Mrs. Hayward, with Mr. C. Wilson, of Tahite, (who had married in the Colony)

with Mrs. W. proceeded to Taheite, and arrived there on the 28th of April.

NEW STATION AT RAIVAIRAI.

They touched at an island called *Raivavai*, or *High Island*, which is situated about 400 miles south-east of Taheite. Pomare had visited this island about two years before, and having procured peace between two contending parties, then at war, was requested to take upon himself the sovereignty of the Island.

Pomare wishing to promote the instruction of the people, engaged *Para*, a person from Taheite acquainted with reading and writing, who was then with him, to stay in the island, and undertake the work, until proper persons might be sent from Taheite as missionaries.

Mr. Hayward and Mr. Wilson, on touching at this island, (but without coming to an anchor) were surprised to find that the natives had already made great progress in learning to read, &c.

But Mr. S. P. Henry, son of Mr. Henry, one of the missionaries in Taheite, and who commanded the brig *Governor Macquarrie*, (which had been purchased at Port Jackson for Pomare, who has engaged with some gentlemen in the colony in commercial pursuits) called at the island, and was astonished at the change which had taken place, and which he thus expresses in a letter to the missionaries at Taheite:

Brig Governor Macquarrie, Feb. 3, 1821.

“On my way hither I had occasion to call at the island of *Raivavai*, or *High Island*, to procure provisions; and the circumstances which then came under my immediate knowledge and observation, are of a nature so truly gratifying, and in which the great object of the Christian world is so closely interested, that I conceive a detail of them will afford you a similar gratification.

It was Sunday when I made the land, and I went on shore early in the morn-

ing. The natives were all assembled to go to church. My presence detained them nearly an hour beyond the usual time of service. How affecting and delightful was the scene which presented itself! Each individual on entering the church kneeled down and uttered a prayer; when *Para*, the person whom King Pomare left there for the purpose of instructing the natives, performed the service of the day. There were 848 assembled at the church for the worship of the Universal God; 700 were within, and the rest were outside, unable to gain an entrance.

The very quiet, devout and orderly manner in which they conducted themselves, not only in church but during the Sabbath, awakened my highest admiration.

The whole of their gods are mutilated, removed from their Morais, and were converted into stools at the entrance of the church, which is very neatly built; the ground is nearly covered with grass, and provided with a sufficient number of forms. Its length is 117 feet, and breadth 27.

There are about 25, who have not yet adopted the religion of the Saviour, but who have renounced idolatry. They say, “We have no books, nor proper Missionaries to instruct us; and we will wait till one comes, before we become Christians.” The rest appear very anxious that they should have a guide, like the happy islanders of this place.

This surprising and happy change has taken place within the short space of only *four* months! It happened upon a great feast day, when all the natives and chiefs were assembled.

The chief of the island, *Tahuhu*, together with *Para*, (the teacher) most earnestly solicited that they might have a Missionary sent to instruct them. I promised my utmost efforts to effect their wishes; and I doubt not, gentlemen, your wishes and feelings will accord with mine in their common and desirable object—the enlightening of

these people in the knowledge of our Saviour, and the road to happiness and eternal life.

I am, &c.

SAMUEL P. HENRY.

This account is confirmed by letters from the Missionaries; and Messrs. Henry and Platt, in a letter dated *Robey's Place, Eimeo*, 9th April, 1821, say—"We intend, God willing, with the concurrence of the king, to send to *Raivaivai*, the two [of the converted and best informed natives] who had offered their services to assist in Missionary work."

NEW STATION AT RURUTU, OR OHETEROA.

By letters from Messrs. Williams and Threlkold, dated Raiatea, 2d and 4th of July, 1821, we find that a chief of an island, called *Rurutu*, with several of his people, drifted ashore on Raiatea, and continued there three months. The chief applied himself with great diligence to learn to read, and also paid a serious attention to the word preached, of which he has attained some knowledge. He expressed a strong desire that instructors might be sent to his island, and declared his unwillingness to return home unless such should accompany him; and an opportunity being presented by the brig *Hope*, for conveyance to *Rurutu*, two members (natives) of the Church at Raiatea accompanied, as teachers, the chief and his people, amounting to about 30, on their return to that island.

In a letter written by the brethren, immediately before the *Hope* sailed for *Rurutu*, they say,—“The Church has entered into it with much spirit; they are not sleeping to-night, but employed in preparing, as Capt. Grimes sails in the morning. They are collecting cloth, food, &c. for the two who are leaving us for *Rurutu*; their names are *Puna* and *Mahamene*. We rejoice in being able to send, (as we conceive them to

be) two as fit and suitable in every respect, as any two that could be found. We are much pleased with the whole of the circumstances, and pray most sincerely that the Lord may crown the undertaking with his special blessing.

J. W.

L. G. T.”

The chief of *Rurutu* promised the brethren that he would send his gods to England. May we not hope that the word of the Lord, introduced in so extraordinary a manner into that island, will have free course and be glorified? Let us not, however, indulge expectations too sanguine; but hope and pray for the happiest results.

MAURITIUS.

Mr. Le Brun says, “The Mission here prospers. The church has increased to 40 members, and the congregation is large, considering the part of the town where the chapel is situated. We have three schools, one for boys, and two for girls; the total number of children instructed is 262.”

Mr. Le Brun encloses a letter from Mr. Jones, Missionary at Madagascar, to the Secretary, from which the following is an extract:—

Tananarivoo, May 3, 1821.

—“In the enjoyment of God's manifold blessings, I take my pen to write to you for the information of the Directors, that I have experienced the goodness of Jehovah, wonderfully manifested to me by encouraging, strengthening, and comforting me, in the face of temptation, and in the exercise of the functions of my office, ever since my arrival in this capital. Thanks be to God for his unmerited gifts.”

[Mr. J. then mentions the difficulties he has found in the study of the language, as the dialect in the capital differs so much from that of the coast, where he formerly resided.]

“My time has also been employed in teaching about 16 children, committed

to my care by RADAMA (the king) to receive an English education. Three of them are the children of his sisters, who board with me ; one of whom is heir to the crown. The others are all children of the nobles, who possess bright talents and a quick understanding. A boy, who is not yet six years old, his sister, and two others, begin to read portions of the sacred Scriptures in English, with some fluency, although in November last they knew not even the alphabet.

On Sundays I catechise them, and teach them to sing the praises of God. They can repeat by heart four hymns, which they can sing to four different tunes. The king is highly delighted with their singing, and frequently comes to hear them. They know that they have immortal souls, and can answer many questions which I propose to them, concerning God, Jesus Christ, death, heaven, satan, &c. But I find it very difficult to convey to their minds any ideas of religion ; and this difficulty is increased by the want of suitable words in their language where- by to express spiritual things.

I have conversed with many others, besides children, on religious subjects, and have experienced the same difficulties. However, the little progress that they do make, and knowing that the children teach their parents what I teach them, affords me much pleasure and encouragement ; and I hope to have the number of my scholars increased, on the arrival of one or two assistants. If I had two more Missionaries with me, I could immediately establish another school, in a different part of the town, on a more extensive plan, for children of all descriptions who would be willing to attend ; for the school at present under my care is confined to the children of the royal family, and a few of those of the nobles ; and, to attend to this school, and pursue my other studies, is more than I can accomplish without injury to my health.

As to the religion of the natives, I

find that they believe in the existence of one God, who made and governs the world, whom they call ZANAKAH, or more generally, ANDRIENMANITZ. I have not been able to discover that they have any stated times of worship, except the men called *Diviners*, who pray to him to direct their divinations. They also believe that there is a devil, whom they call *Ranakandrien*, and who, they say, dwells in a cave not far from the town. They pretend that many have spoken to him from the outside of the cave, and that he has replied to them in their own tongue.

They have very confused ideas concerning their souls, and a future state of rewards and punishments. They pray to their ancestors, and pay great reverence to their tombs.

RADAMA says, that he does not believe in the superstitions and fooleries of his people, but that he conforms to some of them, as the established customs of the country over which he presides ; that he does not wish by any means to encourage them ; that it is impossible to induce his subjects to relinquish their divination, polygamy, &c. at once ; but that he hopes, by degrees, their minds will be more enlightened, and that a great change will take place in the course of a few years."

ISLAND OF JOANNA.

Visit of Geanna, the Prince of that Island, to the Cape—residence and instruction there, and his return home, accompanied by a Christian Preceptor.

Mr. Campbell, in his speech at the last annual meeting of the Society, mentioned a remarkable occurrence which he had noticed at the Cape of Good Hope, of which we are now able to give a fuller account.

The island of *Joanna* is one of a group of islands, called the *Comoro* islands, situated between Madagascar and the eastern coast of Africa, oppo-

site the coast of Mozambique. The ships bound for India frequently touch at this island, the king of which is friendly to the English, his people also are partial to them. *Geanna*, the eldest son of the king, and his suite, consisting of two aides de camp, an interpreter, secretary, &c. left the island with a design to perform the pilgrimage which the Mahometans wish to effect, once in their lives, to the tomb of the prophet at Mecca; but they were shipwrecked at *Hafoon*, near the mouth of the Red Sea; from thence they got to *Maseat*, where they found a vessel bound to *Penang*; and from thence proceeded in an Indiaman, which touched at *Penang*; in her way to England.

While waiting at the Cape for a conveyance home, they applied to the Colonial Government for a person to assist them in acquiring the English language. Here Dr. Philip and Mr. Campbell had an interview with them, when the acting governor, introduced them, before dinner, by saying, "The Prince and his suite have been prevented from visiting Mecca by shipwreck and the loss of their property. I hope the next pilgrimage they undertake, after receiving instruction from you, will be to Jerusalem:"—intending, no doubt, to express his hope that they would abandon the false prophet, and become Christians.

They immediately applied themselves with diligence to the study of English, and so earnest were they for its acquirement, that they were ready to suffer any privations, and to stay any length of time at the Cape, so that they might be able on their return to Joanna, to read and speak the English language.

The Prince possesses good natural talents, a large share of public spirit, and his ideas are certainly of a superior order. When at dinner, at the Government-house, he observed that the foundation of all the greatness of England was laid in her superior knowledge, and that no kingdom could be great without science. He added, that he could endure any thing to be the in-

strument of introducing the English language among the inhabitants of Joanna. "Make me a master of the English language," said one of his Aides-de-Camp, "and I shall turn schoolmaster immediately on my return." "I also shall turn schoolmaster," said the other, "if I can stay here till I can read and teach English." Smiling at the observation, the prince added, "We shall all turn schoolmasters on our return to Joanna."

Application having been made soon after their arrival, and before the development of their strong desire for instruction, for a vessel to carry them home, the *Shear-water*, (Captain Roberts,) was appointed for that purpose. It then became a general wish among the first persons in the colony, that a suitable individual might be found who might accompany them as a Preceptor. Such a person was providentially found in the person of Mr. Elliot, who had come from England with a view of settling near Algoa Bay, but having altered his intention, had commenced teaching in Cape Town, and was rising in the public estimation. Mr. E. had been introduced to Dr. Phillip by a letter from the Rev. Mr. Smith, Classical Tutor of Rotherham Academy. He had taught the Latin in Cape Town, and was cultivating an acquaintance with the Greek. This gentleman had also assisted Dr. P. in the instruction of the Prince and his attendants. He had also expressed a strong desire to become a Missionary. Mr. Elliot was therefore judged to be a very suitable Preceptor to the Prince: the proposal was generally approved, and Mr. E. consented to undertake the important office.

The vessel sailed from Simon's Bay on the 18th of May. The Prince and his people were accompanied to the Bay by perhaps 1,000 of the Malay population. The most respectable part of their friends were allowed to take leave of them on board, and there was something very affecting in their separation. While in Cape Town, they were treated

in the most respectable and hospitable manner by the Government, and by all ranks of the inhabitants, and they were not insensible of their obligations.

Mr. Elliot was furnished by Dr. Philip with a considerable number of books which would assist him in the study of the Arabic language, and enable him when he shall have acquired it, to make such translations as may be thought eligible. He will have the advantage of the best introduction possible to the king of Joanna; and it may be hoped, that by the blessing of God upon wise and prudent measures, the knowledge of the Gospel, and of salvation by Jesus Christ, will be received by the inhabitants of that island, and of others in its vicinity and connexion. These islands are particularly pointed out as affording desirable stations for Missions by the American brethren in their lively pamphlet—"The Conversion of the world."

[From the *Missionary Chronicle*, for January, 1822.]

TAHEITE.

Matavai, June 21, 1821.

Mr. NOTT observes, that during Mr. Wilson's absence (at the Colony) he has been very fully employed in translating, preaching, and otherwise instructing the natives, so that he had scarcely time to take his food; but Mr. W. having returned, who would take part of the labour, Mr. N. would be more at liberty to attend to the work of translation, which the brethren consider as his special duty.

"Since August, 1820," Mr. N. says, "I have baptized about 45 adults, and a considerable number of children, and have had 150 or more under instruction, as candidates for baptism, most of whom will be baptized in a few days.

Translation.

The Gospel of John has been printed and in the hands of the people some time; and the Acts of the Apostles has long been ready for the press.

BURDER'S POINT.

The following information is communicated under date of May 16, 1821.

Baptism, and Schools.

Since Messrs. Darling and Platt settled at this station, they have baptized upwards of 300 adults, and about 200 children. There are three schools; one for adults, in which there are about 380; one for children, containing 230; and one in another part of the district, for both adults and children, having 80 scholars.

Civilization.

As it respects the civil improvement of the people, we have great reason to take encouragement. Within the last three or four months we have been teaching and encouraging our people to make bonnets for themselves, out of a kind of grass that grows here, and which answers the purpose very well. And now, through the assistance of sisters Bourne and Darling, there is not a woman, we believe, in the congregation without a bonnet, and scarcely a man without a hat.

Some of the natives have begun, and many have promised, to build themselves new houses, to be plastered within and without, and to floor them with boards. Almost every family has got a large garden, in which grow sugar-canes, bananas, sweet potatoes, Indian corn, pumpkins, water-melons, some French beans, &c. But these are all luxuries to the Taheitan, as he can live very well on his bread-fruit and fish, and which want no cultivation.

New Chapel.

Another thing which calls for our gratitude is, the ready manner in which the people complied with our proposal to build a large place of worship. It is boarded all round, and floored with boards. There is a gallery at each end for the use of the children, which is filled every sabbath-day. All the seats have backs; and there is a large table-pew, pulpit and clerk's desk. The place has five doors, and 24 windows (not glazed) with sliding shutters. This is the first chapel that has been finished in the English style, and was done under the superintendence of Brother Darling.

The following interesting particulars respecting several Islands, are borrowed from the Journal of the Captain of the Hope.

CAPTAIN GRIMES anchored at Hapa-pa, or Matavai Bay, Taheite, on the 28th of April, 1821. Mr. Wilson and Mr. Hayward had accompanied him

from Port Jackson. King Pomare soon came on board, and was saluted with 13 guns. Among other presents, he received two cows and calves from a generous individual; they were immediately landed, and were in a healthy state.

The Captain states that a few days before the Annual May Meeting, preparations began to be made. Huts were building, and those out of order were undergoing a repair, to accommodate the numerous assemblage. Canoes were daily arriving, laden with provisions, the subscriptions of oil, &c. The Missionaries also began to assemble from the distant parts of the island.

On the appointed day of meeting, the Chiefs were arrayed in their best dresses, the soldiers were under arms, and nothing omitted to exhibit the grandeur of the king.

At ten (A. M.) the natives collected in the building appropriated to that purpose, to the number of 5000, men, women, and children included. The soldiers were ranged without, under arms. The affairs of the island were now discussed with great energy.

The Missionaries also made some propositions respecting their supplies of provisions, which had been suspended, on account of a levy made by the king for the purchase of a ship, &c.; these were fully acceded to.

After this, Divine Service was performed by Messrs. Nott, Crook, Darling, and Bourne.

The natives were then urged to forward their intended subscriptions of oil, &c. (for the vessel) with all possible despatch. The natives then retired in a very orderly manner, and, in a few days, the village, from being thronged, was left with a very few inhabitants.

On the 23d the whole of the oil collected here was on board; and messengers were sent to different parts to urge the natives to forward the oil in their possession.

On the 24th the captain removed to Wilks's Harbour, as not only a safer place for the vessel, but more convenient to the natives for the delivery of the oil.

On the 10th of June the ship moved to Eimeo (a distance of about 20 miles;) Having collected above 20 tons here, the captain sailed on the 26th to Huaheine, where he wooded the ship and filled up the remainder of the casks with oil. The captain states that, in this island, the natives appeared to place great confidence in their teachers, Messrs. Ellis and Barff, and act agreeably to their advice. The natives, he

observes, are advancing fast in civilization; their houses are neatly built, some of them two stories high, lathed and plastered, and divided into apartments, and they seemed to enjoy the comfort of their new habitations. Their roads are neatly made, and covered with sand or gravel. The convicts (persons punished for crimes in the island) are employed in building a quay, which is intended to be the site of some houses for the Chief.

The chapel is a firm building, (comparatively speaking) and well fitted up, all the principal persons having pews, with pews for the Missionaries' families, and the rest of the chapel filled with benches, some of which are backed.

On the Sabbath Capt. G. attended the native service, and was surprised to see the regularity and good order observed; the children were ushered in by their teachers in their different classes with as much uniformity as we see in the public schools in London.

On Monday, 2d July, we left Huaheine, and run over to Raiatea, taking with us Mr. and Mrs. Ellis. Early next morning landed, and took a view of the town, gardens, &c. which were in excellent order. We next visited the chapel, which is not so spacious as that of Huaheine, but the workmanship is superior. One end is fitted up as an audience chamber, a platform is raised for the Chiefs, and covered with a canopy of painted cloth, in a neat and tasteful manner.

We here found Ahuru, a Chief of Rurutu; he had been here several months, during which he and some of his people have been taught to read and write, and now profess a regard to Christianity. He requested that a person might be sent to teach the natives of his island, which was complied with, and two of the most intelligent agreed to accompany him. Mr. Threlkeld also gave up his boat, which must have cost great pains and trouble in building, with a degree of pleasure which should obtain him the highest esteem.

In a few hours every thing was ready, and on Wednesday the 4th, the captain sailed with the natives, and on the 8th arrived at Rurutu.

Captain G. found the natives remarkably civil, but few in number; the country bears evident marks of rapid depopulation; many houses which appear to have been recently inhabited, are now desolate, and in the unoccupied houses, numbers of dead bodies are suspended with cords, on boards used for that purpose, it being their custom

to keep the bodies of their friends for some time after death. The natives report that a short time ago the population was about 2000, but is now reduced to little more than 200.

The land appears to be fertile, producing every necessary in superfluous abundance. Hogs and fowls are plentiful, and their superiority over Taheite is in respect of their plentiful crops of excellent yams. The island, which is about 18 or 19 miles in circuit, bears from Raiatea, S. S. E. distance 318 miles. The captain speaks highly of the two teachers he left there, and has no doubt that Christianity will be embraced by the whole island.

On the 9th of July, Captain Grimes left Rurutu, doubled Cape Horn on the 20th of August, and anchored in the Downs on the 5th of November. Thus the voyage was performed in four days less than four months.

—
Extracts from the Journal of Mr. Crook.

Mount Hope, Taheite, 1820.

(Happy death of a converted native.)

June 26. This afternoon we buried *Fanaurai*, a member of our communion. He bore his illness with great patience, and was generally in a happy frame of mind. He appeared to be quite delivered from the fear of death, and longed to be dissolved, that he might be with Christ. I had many pleasing conversations with him during his confinement, and particularly the evening before he died, when he assured me in stronger language than I can translate, that his one only desire was Jesus Christ, and that his only dependance was upon his death. His conduct has been humble and irreproachable during more than two years that we have intimately known him. His funeral was attended by all the baptized, and many others, as well as our family.

July 23. Mr. Tessier died, after a short illness. His end was peace. The brethren Bicknell, Crook, and Bourne, witnessed his last moments, and attended his funeral on the 24th. Mr. Bicknell delivered a funeral discourse.

Mr. Bicknell was taken ill almost immediately after; and in about a fortnight, on Monday, August 7, expired, aged 54 years.

August 19. A Paumotu man, who is a candidate for baptism, came to my study door to-day, apparently much dejected, and wished to talk with me

about the state of his soul. His conversion was very satisfactory. His child-like humility, his simple and correct account of the way of salvation, and the apparent sincerity of his manner, struck me very forcibly. I took him by the hand, and recognised him as a fellow heir of the kingdom; and then returned to my closet overwhelmed with a sense of the love of God to these poor people, and his great condescension in employing such instruments as we are.

"These are the joys he lets us know
In fields and villages below."

27th. Met all the communicants in the chapel, and baptized some persons. Set apart eight deacons, with the concurrence of the people. Read and expounded Acts vi. 1—8.

29th. Much pleased with the attention of the Paumotu people; eight men and five women were nominated as candidates for baptism. They informed me that a company of about 100 are soon to join them from *Papara* for the sake of religious instruction.

Sept 2d. Every day of this week, one or two families have been with me in my study, with each individual of whom I had spiritual conversation, and found the exercises pleasing and profitable.

3d. *Lord's Day*. In the afternoon the children (about 150) were catechised by one of our deacons. It gave me much pleasure to hear him break the questions into lesser parts, to exercise the understandings of the young ones.

10th. *Lord's Day*. At the common chapel, the king and royal family being present, after prayer a suitable discourse; Mr. Crook baptized the *Infant Prince*, who was named *Tearitaria*, and the *Queen* his mother, who was named *Taarea-vahine*. Mr. Nott baptized *Aimata*, the king's daughter, and *Pemare-vahine*, the queen's sister, calling her *Taanreamaiturai*. Mr. Nott then preached on Luke iii. 8. "Bring forth fruits worthy of repentance." About 1000 persons were present.

24th. Mr. Crook having paid a visit to *Papara*, (the late Mr. Bicknell's station) administered the Lord's Supper to about 32 persons. The rest of the congregation, nearly 1000, being present, Mr. C. says, "I felt affected at the solemn scene, and perceived the tears stealing from the eyes of some of the communicants."

25th. Six deacons were proposed to be chosen.

28th. The queen, as well as her sis-

ter, have engaged themselves as teachers in the adult and children's schools, and have been very diligent.

29th. Got a correct list of the schools, and found they consisted of

139 men
83 women
97 boys
63 girls

Total 382, besides those of Papara, 32. Took down the names of the children of those four united churches, 126 in number, and directed them to bring them for baptism on Sabbath day next.

Oct. 1. At sunrise upwards of 1000 people were assembled in the place of worship. *Tati* (a converted chief) as the father of the family, commenced the service in a grand, yet truly humble manner. Mr. C. preached. *Teharo* (another converted native) concluded by prayer.

Nov. 19. (*At Papeurini.*) *Lord's Day.* After the labours of the day, Mr. C. being fatigued, retired to rest. But about midnight he was awakened by hearing *Tati* and some of the people who were in the same house, conversing on the offices of Christ, the subject on which Mr. C. had been preaching. "They appeared (says Mr. C.) to take such a lively interest in the subject, that after listening to them for some time, I arose and joined them. This gave a fresh impulse to the conversation, and it assumed such a pleasing form, that I felt quite enraptured. Although the cocks were crowing, and none of the people had slept, they were unwilling to depart. Each seemed convinced that we should soon see the glory of God, and that our sole business, during the little time we remain here, should be to honour him by doing his will, and benefiting our fellow-creatures.

Anniversary of the Taheitan Auxiliary Missionary Society, May 1821.

May 9. *Wednesday.* Accompanied Brother Darling to *Papaoa*, to attend the yearly meeting of the Missionary Society. Met the brethren Nott, Hayward, Wilson and Davies. Pomare received us very kindly. His soldiers were drawn up in order, about 150 in number, with muskets and fixed bayonets. A congregation of between five and six thousand assembled about the middle pulpit of the great chapel. Commenced the service with prayer, &c. Brother Nott preached from Luke xiv. 23. "Compel them to come in," &c. The captain, officers, and passengers of

the brig attended, and expressed themselves highly gratified with the respectable and orderly behaviour of the people. In the evening, Brother Wilson commenced the service, and Brother Darling preached from Acts v. 38, 39. "And now I say unto you Refrain from these men," &c.

Thursday, May 10. Assembled in the great chapel with all the judges, officers of the Missionary Society, &c. Brother Bourne commenced the service; Brother Nott exhorted the whole Society to diligence and zeal in the good work of the Lord, in which they had so laudably engaged, and of which they had experienced such blessed effects, and concluded by requesting the officers of the Society to proceed to business.

TATI stood up, and exhorted the members of the Society to bring in their subscriptions immediately, that the oil might be put on board the brig, now ready to take it to England.

OTOORE, on behalf of the king, replied that it should be done without fail. Some matters also were settled relating to the regular collection of the contributions, which had been somewhat delayed through the (king's) late mercantile affairs.

AHURIRO stood up and requested that the laws might be revised, improved, and printed afresh; that two principal judges might be appointed, who were named, (*Tati* and *Utami*;) and that the laws might be put into their hands, that justice might be administered more impartially, &c.

Two persons addressed the meeting, requesting that a Missionary might be sent to the little island *Marua*.

HOTO, a man deputed by the chiefs of *Raiatea*, in a bold and animated speech, demanded the young child *Tearitaria*, that he might be made king; but this was strenuously opposed by *TATI*, who would not hear of it by any means.

After some other matters were settled, being desired by the king to conclude, we sung a hymn, and I endeavoured to stir up the zeal of the king, officers, Missionaries and people, from Eccles. ix. 10. "Whatsoever thy hand findeth to do," &c., concluding with prayer.

After we had spent a little time together in mutual converse, we departed to our respective homes, pleased with what we had seen and heard.

Mr. C's Journal concludes on the 6th of June, 1821, just before Captain Grimes left the island.

EIMEO.

November, 1820.

Extracts from the Quarterly Reports.

With respect to our outward circumstances, we have been blessed with peace and tranquillity; we meet with no opposition in our work, but such as arises from the callous nature of the unrenewed heart, which nothing can penetrate without the invincible energies of the Spirit of God. We much need your continued prayers for the Spirit's influences to accompany our endeavours for the good of these people, and to rouse us in the midst of such an outward calm, lest we be lulled to repose in the arms of carnal security.

We were prevented from holding our last quarterly meeting, by the absence of Brother Henry, at Taheite, attending on Brother Bicknell, in his last illness, and paying the last kind offices to those who have borne the heat and burden of the day—circumstances with which you are already but too painfully acquainted. Two of our valuable seniors, the Brothers Tessier and Bicknell, are called from the field of labour and of honour, in the short space of a fortnight, to enjoy their rest and reward. By this stroke a station is broken up, a large field left for cultivation, and an infant church left without a pastor.

We have added, at different times, to our little church, since our last accounts, forty, and restored one to communion who had been suspended for false speaking. We have baptized, since that time, ninety-four adults, also their children.

We have the translation of the Books of Joshua and Judges in hand, which will probably be some time before it be accomplished.

May the Lord the Spirit give efficacy to our attempts for the welfare of the world, and the glory of God. So that the "light of the Moon shall be as the light of the Sun, and the light of the Sun shall be seven fold, as the light of seven days." Then Sin and Satan, with the seat of their throne, Idolatry, shall shrink into the shade before their glorious beams.

February, 1821.

Our school has increased and flourished much more since our last than formerly. Our congregation is much the same.

On Wednesday, Jan. 10, we solemnly set apart to the office of Deacon, by fasting, prayer, and imposition of hands,

March, 1822.

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the following six persons, viz. Patii,* Horoiruu, Vara, Mare, Ahuriro, and Teururaau, who had been sometime previously nominated, and who are men possessing some intelligence and zeal, and who appear likely to prove useful in their office.

The people are making improvements in fencing, planting, &c. &c.

Anniversary of the Eimeo Auxiliary Missionary Society.

On Wednesday and Thursday, May 9th and 10th, 1821, we held the Anniversary of the Eimeo Branch of the Tahitian Auxiliary Missionary Society, in the chapel royal Varare. The services commenced on Wednesday morning at sunrise, by a prayer meeting. At ten o'clock the bell, (or rather, iron hoop, for that is our bell) rang for public worship, when most of the inhabitants of the island collected in the chapel. Brother Henry commenced the solemn and delightful service by singing, reading, and prayer. Brother P. addressed the people, from Luke xiii. 29. "And they shall come," &c. and concluded.

In the evening the congregation assembled again, when Brother H. preached from Isaiah lxii. 2. "And the Gentiles shall see thy righteousness, and all kings thy glory."

Thursday, about eleven o'clock, the members of the Society assembled for business. Taau, our president on the last Anniversary, was called to the chair, and opened the meeting by a short encouraging address, and called upon Brother H. to engage in prayer. Prayer being ended, Brother H., after making some suitable remarks, moved, That the Secretary read the Report; which was seconded in a spirited manner by Maamaa,† one of the governors. The Secretary (Patii) then read the Report, from which it appeared, that the subscriptions were less than last year, amounting to only 1155 bamboos of oil, 284 little baskets of cotton, 88 pigs, and 2 bales of arrowroot. Yet this was more than, from existing circumstances, we had anticipated. After the Report, various resolutions were

* The first mentioned, Patii, is the priest of this district (Papetoai) who publicly burned his gods on embracing christianity; he has been some time employed as catechist.

Horoiruu and Ahuriro offered their services last May to go as assistants to any Missionaries who might be stationed at any of the neighbouring islands. It is most probable that they will now be sent without a Missionary to Raivavai (High Island) to teach the inhabitants to read, and what else they are capable of.

† Formerly a prophet of Oro.

moved, and seconded, by Brothers P., Vara, Patii, Mare, Tetuecho, Tearua, Horoiruu, Ahurido, Teururaa, Tapuni, Turahoi, &c. &c. accompanied with speeches,* which at once warmed our hearts and excited our gratitude to God, who has done so much for these people, in making known to them his truth, and which has had such an effect upon them in improving their intellectual powers. The meeting was concluded with prayer by Brother P.; and each one returned to his tent, pleased with what he had witnessed, and expressing thankfulness for the enjoyment he had experienced. We were much pleased to see so evident an improvement in the outward appearance of the people; most of the women having very decent bonnets, made in the straw-bonnet fashion, of Purou bark, plaited or sword grass, or some other plant or grass. The men also have got hats, like the common straw hats, of the same materials, which make a very decent and respectable appearance.

From Messrs. Henry and Platt, referring to the Annual Meeting.

We shall only observe, that it was an agreeable and happy meeting. Several speeches were delivered, that warmed and rejoiced our hearts. Our six Deacons were among the speakers. One of them (*Mare*) charmed us with his eloquence, and the excellence of his matter. He is rather diminutive in person, but possesses a great soul. He can read and write well, understands some figures, is the most intelligent and best informed upon this, or perhaps on any of these islands; and we trust is possessed of real piety.

We have commenced the building of our new church. All the island is to be engaged in the erection of it; and it is to be large enough to hold all, or nearly all, the people of the island. It is to be of an octagon form; the walls consisting of stone and coral rock.

Funeral of Mr. Bicknell.

Mr. Platt, in another letter, thus writes:—We have lately lost two of our veterans (Bicknell and Tessier)—a gloomy dispensation indeed—cut off in the midst of apparent usefulness—a large congregation—a thronged school—a large population, looking up to

them as their spiritual guides—left destitute!* and Mrs. Bicknell left a widow, with five children.

The people were very much grieved at the loss of their teacher (Mr. Tessier,) but when Mr. Bicknell became dangerously ill, many of them could hardly tear themselves from the house. They began to think themselves chargeable with some great crime, for which God thus visited them. And when the ordinance of the Lord's Supper was administered by Mr. H. on the Sabbath before his death, there was scarcely a dry eye in the place.

When his corpse was about to be removed to Eimeo, all the people followed it to the water side; and when they could follow it no further, they stood, and gazed, and wept, till the boat was far off at sea.

The corpse was brought hither on the morning of our Missionary Prayer Meeting; after which, our people went to fetch the body, which was carried by members of the church, and followed by a great number of people. After the interment, the people, of their own accord, paved the grave over nearly with stones, and strewed on the top white coral, which has an agreeable appearance.

RUSSIA.

Extract of a letter from Mr. Knill, to W. A. Hamkey, Esq. dated St. Petersburg, 2d Oct. 1821.

“The favour of a king is as the dew upon the grass.” Solomon said so, and I have found it to be true. We have long been desirous to have a Charity School connected with our little congregation, and about a month since I drew up a statement to present to the public, soliciting aid. But before any thing could be done officially, it was necessary to obtain permission from the Prime Minister Galitzin, who is Minister of Spiritual Affairs and National Instruction. In order to obtain this permission, my dear friend, John Venning, Esq. took what I had written to that excellent Christian Princess *Mischertsky*, to give it an elegant Russ translation. She cheerfully accepted the work, and while engaged in translating it, his imperial majesty called on her, and the whole matter was laid before him. The Princess was pleased to mention my name, the Chapel, &c. and added that she frequently heard me

* Two of the members of the church offered their services as assistant Missionaries to the islands south of us. Their names are Tohi and Toma.

* Another Missionary has since settled at Pa-para.

preach. The result is this: last Friday Mr. V. received information from Prince Galitzin that the Emperor had appointed me Superintendent of the School, with an annual salary of 2,000 rubles; 1,000 rubles for the master annually, and a donation of 5,000 rubles to commence the institution. "Bless the Lord, O my soul."

It was delightful to see so many people at the Missionary Prayer Meeting yesterday evening. I endeavour to collect all the missionary intelligence I can against those seasons, which has a very cheering effect. A gentleman was present at a meeting in September, and was so much pleased with the idea of supporting a native preacher in India, that he commissioned me to inform the Directors that he would contribute £10 annually for that purpose—the preacher to be called "John Meybohm Venning."

Last week we voted 300 rubles to the Scottish Missionaries at Astrachan for printing Tracts in Tartar and Persic. Two hundred and thirty-five to Mr. Rahmn for Calmuc Tracts, and 235 to the Missionaries at Selingsinsk, for Mongolian Tracts.

All the Missionaries in the empire are supplied with Russ Tracts by the Princess Mischertsky. She is an accomplished English scholar, and has translated great numbers of English Tracts into her own language, hundreds of thousands of which have been circulated, and are still circulating in Russia.

I have this day heard from the Jewish Missionaries who are travelling in the Crimea, under the patronage of the Edinburgh Jewish Society. They have a large and interesting field before them. O that the Lord may arise and have mercy on the offspring of his servant Abraham.

Miscellanies.

From the London Missionary Chronicle.

READINESS OF POOR PERSONS TO CONTRIBUTE TO MISSIONARY SOCIETIES.

I HAVE taken the earliest opportunity since the Missionary Meeting at Frome (says a Minister from the country) to form a Penny-a-week Society in my congregation, and I am happy to inform you, that my success has far exceeded my expectations. If our subscriptions continue, the annual amount will be considerable. One hundred subscribers were obtained the first day. The account which the Collectors give of their reception among the *poor* is really affecting: they found some of them standing at the doors of their humble abodes, with their pence in their hands, and others, whom they had passed by, followed them with their money, saying to the Collectors, "*Pray do not neglect us because we are poor.*" A lady in one district called on a poor widow, merely to prevent her feelings from being hurt, and told her, that owing to her poverty, she did not expect any thing from her. "Oh!" replied the poor widow, "I cannot, poor as I am, refuse giving a penny a week towards promoting the cause of that Redeemer who has given me the hope of heaven!" This poor widow has entirely to support five fatherless children, and yet she, of her

penury, thus cast into the Missionary treasury. Indeed, (says our correspondent) from this and many other pleasing occurrences, it is evident that the poor consider themselves favoured by being thus called upon. The Collectors declare that they could not have been better received had they gone to distribute instead of receive money.

Another Minister in the country who was lately in London, thus writes: "I have much pleasure in informing you that I have been enabled to make a successful attempt to call into more vigorous action the missionary zeal of my dear people here. I preached a sermon on Sabbath evening, on the duty and privilege of increased exertions in the cause of Missions, and gave notice, that I would on Tuesday evening meet such as were disposed to become Collectors, in order to regulate their co-operations. So many more were assembled than I expected, that we deemed it expedient to form a regular Association, and a Juvenile Society. Sixteen collectors have already volunteered their services, and I think that each will find sufficient employment.

The Directors would press upon the best attention of Ministers and their nu-

merous friends in the country, the importance of Penny-a-week Societies, as the most efficient mode of furnishing pecuniary supplies, and never in any former period of the Society's history were those supplies in greater requisition than now. New fields of labour are presenting themselves—many additional labourers have been sent out this year, more than in any one former year.

TO THE JUVENILE FRIENDS OF MISSIONS.

It has afforded unspeakable satisfaction to those who support the Missionary Cause, to observe the kindness and self-denial with which many young persons, and even young children, have contributed towards the work of Missions, and the circulation of the Holy Scriptures among the heathen. The narrative that follows refers to a little Girl in the United States of North America, related by a person on a visit to the house of his friend.

Anecdote.

It was sabbath eve, when, at a friend's house, we were all sitting in the piazza, conversing about the exertions now making for the heathen. It was a lovely evening, and the conversation most interesting. "Father," said little Harriet, after listening a long time to our conversation,—“Father, do these little heathen children wish to learn to read the Testament?” “Many of them are very anxious for this; and all would be anxious, did they know its value.” “But, father, have they all got Testaments, if they did know how to read?” “No, my love, few of them only ever heard any thing about the Testament—about God—about Jesus Christ!” “Will half a dollar buy *one* Testament for *one* little heathen girl?” “It would.” “Oh!” sighed the little Harriet, “how I wish I had half a dollar! Father, may I sell any thing I've got, if I can get half a dollar?” “Yes,” said the Father, smiling at his daughter's simplicity. The conversation here ended.

Almost every child has some toy of which he is peculiarly fond. Harriet's toy was a beautiful tame gray squirrel, which she had brought up, to which she was excessively attached. It would eat from her hand—attend her in her rambles, and sleep on her pillow. The pretty little *Jenny*, for this was its name, was suddenly taken sick. The little girl nursed it with every care, and shed many tears over it as it died on her pillow in her lap. Her father endeavoured in vain to console her—

assuring her that *Jenny* was now insensible to any pain or trouble. “The end of its life has arrived, and it is now no more: but when my little daughter comes to die, if she is a good girl, her immortal spirit will only leave this world to wing its way to a world happier than this. Be comforted, my daughter, or you will make your father unhappy. Why do you grieve so?” “Father, said the weeping Harriet, “did I not love my squirrel?” “Yes.” “Did you not say I might sell any thing I had for half a dollar, and send a Testament to the heathen children?” “Yes.” “Well, I was going to sell my pretty squirrel to Mr. —, who was to give me half a dollar for it, and I was going to send a Testament to the heathen; but now my *Jenny* is dead.”—She ceased, her speech being choked by her sobs. The Father was silent—a tear stood in his eye—he put a silver dollar in his daughter's hand—and the little girl dried her tears, rejoicing that *Jenny*'s death would be the means of sending *two* or *three* Testaments to the heathen, instead of *one*!

GENERAL BAPTIST MISSIONARY SOCIETY.

This Society was formed in the year 1817. A General Meeting was held at Loughborough, June 27th, 1821, when a Report was made of their proceedings, and plans suggested for the further extension of the institution. It appears that the income of the first year was about 164*l.*; that of the second, nearly 500*l.*; of the third, 772*l.*; and of the fourth, 960*l.*

The expenditure of the fourth year was 1551*l.* 7*s.* 10*d.*; being chiefly on account of the outfit, passage, and salaries in advance of two Missionaries, the Rev. W. Bampton and the Rev. J. Peggs, and their wives, who have proceeded to India with the Rev. Mr. Ward.

On the subject of their particular station, their instructions are as follows:—

With respect to your station, we beg you to consider it a leading principle in directing your decision, that it shall be one where the field for usefulness appears wide, and as yet unoccupied by others.

We wish you, if practicable, to convey the Gospel to some nation, for whom as yet, no man cares.

We cannot, with propriety, decisively fix on your future station, but suggest one or other of the following:—Assam; the Punjab; Central Hindos-

tan, viz. the country in the neighbourhood of Aurungabad; or one of the great eastern islands which may be as yet unoccupied. The first of these may probably be found the most eligible; the last, the least advisable.

When you reach Serampore, consult the Missionaries there on the eligibility of the above stations; or, if none of these should seem suitable, on any other that may appear eligible. Value their advice, and treat it with deference: yet you are to consider it as advice, and not as actual direction; but most endeavour to act as, before God, seems most advisable to your own minds.

DEPARTURE OF MISSIONARIES.

On the 10th of October the Rev. Messrs. Micaiah Hill, James Hill, and Joseph Bradley Warden, and their wives sailed from Portsmouth in the ship Ganges, for Calcutta.

On the 30th of the same month, the Rev. Alexander Fyvie and his wife, sailed from Gravesend in the ship Hadlow, Capt. Craigie, for Surat.

On the 8th of Nov. the Rev. David Collie and his wife, appointed to Malacca, and the Rev. Edmund Crisp and his wife, to Madras, sailed from Portsmouth in the ship Windsor Castle, Capt. Lee, bound for Calcutta.

We have no doubt but these beloved brethren and sisters are committed to the care of the Great Lord, to whom they have consecrated themselves, by the earnest supplications of the Christian church.

THE BEGGAR AND THE TRACT.

Communicated for the London Evangelical Magazine, by "C. Brooker, Alfriston, Sussex."

About five or six years ago, while passing through a meadow, I observed before me a beggar; he appeared to bend with the weight of years, having a bag on his back, containing I suppose, his kettle, &c. on the top of which was a bundle of sticks. After walking a short distance, he frequently paused, as if tired or afflicted. When I overtook him, I mildly accosted him and said, "Well master, where do you think you shall be in twenty years time?" He stopped, immediately fixed his eyes on me, and after a short interval re-

plied, "In heaven, I hope master."—"In heaven, (I rejoined) Why do you hope you shall be in heaven?"—"Because I hope I shall, master."—"But (said I) you know there are two kinds of hope spoken of in the Scriptures: the hope of the *hypocrite* which perisheth, and the hope of the *righteous* which is an anchor to the soul; which hope of the two is yours?"—"Why faith is a great thing master, is it not?"—"Yes, faith is certainly very important."—"To be born again is a great thing, is it not, master?"—"Yes to be born again is a very great thing: but (I continued) where did you get all this knowledge?"—"I will tell you master: About nine or ten years ago I was begging for something at one of the houses of the Royal Crescent at Brighton; after waiting for some time, as no one gave me any thing, I turned and walked away; a servant then came after me and said that a lady had sent me a penny and a little tract, which she desired I would read; it was that little book, master, that taught me to know about faith, and about being born again."—"What was the name of the tract?"—"A *Dialogue between a Traveller and yourself*: and such was the effect master, which this little tract had on me, that I learned *every word* of it by heart."—"Can you repeat it now?"—"Yes master."—"Let me hear you." After repeating a small portion of it, his shortness of breath prevented his proceeding any further. "Master (said he,) I have got an asthma, and cannot go on." Wishing much to ascertain the truth of his statement, I asked him to call on me another day, and repeat the contents of the tract; to which he readily consented. Before we parted he said, "Master I wish you would give me some prayers." "Give you some prayers, (I replied;) you do not find any difficulty in supplicating for a supply of your *temporal* wants at persons' doors, cannot you ask the Lord to give you spiritual blessings in the same way?"—"Yes, master; but my prayers are so sinful, I am afraid the Lord will not hear me."—I endeavoured to explain to him the nature of prayer, and how the Lord would accept the prayers of sinful creatures like ourselves, through the mediation of the Saviour. However, I promised to give him some prayers when he called.

In two or three days after, he came to my residence, when, having in my possession the tract before specified, my dear consort (now no more) and myself, heard him repeat the whole of the tract, both questions and answers, without missing, I believe, a single word;

although he was, as he informed me, and I have no doubt of the fact, eighty-two years of age.

I now examined him respecting his general view of religion, which I found to be correct, and which he informed me he had gathered entirely from this excellent tract. Indeed, I am well persuaded, though I wish ever to attach a proper suspicion to the deposition of strangers, that the Lord had so blessed the reading of this little production, as to make it instrumental to the salvation of his soul. He informed me that he was a mason by trade, and that the tract was given him not long after he became incapacitated for labour. After providing him with some prayers, and these, Mr. Editor, I believe were from a little book on "Self Examination," written by yourself, he departed, promising to call on me again when he came into these parts. I have not seen him since. It is probable he soon after paid the debt of nature; and if so, there is no doubt but he is now ascribing salvation to God and the Lamb among the countless number who surround the throne of glory, acknowledging that little messenger of mercy, the tract, as the instrumental cause of his salvation.

SWEARER! BEWARE!

[*Charleston S. C. Intelligencer.*]

Mr. Editor,—The following event occurred in p*****, my native town, some time since. A young man, about 20 years of age, of the name of G*****, on a public day, being somewhat intoxicated, rode down the main street with considerable rapidity, and meeting a friend, reined in his horse, which was skittish, in order to converse with him. Not many words had passed, when the young man's friend, requested him to turn about and go with him to the "North Woods." "I'll go to hell first!" was the reply. The words hardly escaped his lips, when his horse suddenly reared himself on his hind feet, and pitching backwards fell on his rider, and crushed him to death! He was taken up a lifeless corpse and carried into an adjoining house, where I saw him. He was taken at his word! Oh! where is his soul? TITUS.

ANECDOTE OF A PAWNEE CHIEF.

From the National Intelligencer.

The following anecdote of a Pawnee half-chief, (a son of *Old Knife*,) now on a visit to this city, highly creditable to his courage, his generosity, and his

humanity, is copied, with leave, from Rev. Dr. Morse's Report, just presented to Congress by the President. The facts in this anecdote were taken by Dr. M. (by permission) from a very interesting journal of Capt. Bell, of his expedition with Major Long to the foot of the Rocky Mountains, in 1820, and are sanctioned by Major O'Fallon, Indian Agent near the scene of the transaction here related, and who commands the Indian Delegation, now here.

This Chief, of fine size, figure, and countenance, is now about 25 years old. At the age of 21, his heroic deeds had acquired for him in his nation the rank of "the bravest of the braves."* The savage practice of torturing and burning to death their prisoners then existed in this nation.† An unfortunate female taken in war of the Padnea nation, was destined to this horrid death. The fatal hour had arrived; the trembling victim, far from her home and her friends, was fastened to the stake; the whole tribe was assembled on the surrounding plain to witness the awful scene. Just when the funeral pile was to be kindled and the whole multitude of spectators were on the tiptoe of expectation, this young warrior, having, un-noticed, prepared two fleet horses, with the necessary provisions, sprang from his seat, rushed through the crowd, liberated the victim, seized her in his arms, placed her on one of the horses, mounted the other himself, and made the utmost speed towards the nation and friends of the captive. The multitude, dumb and nerveless with amazement at the daring deed, made no effort to rescue their victim from her deliverer. They viewed it as the immediate act of the Great Spirit, submitted to it without a murmur, and quietly retired to their village. The released captive was accompanied by her deliverer three days through the wilderness towards her home. He then gave her the horse on which she rode, with the necessary provisions for the remainder of her journey, and they parted. On his return to the village such was his popularity, no inquiry was made into his conduct, no censure was passed on it. And since this transaction, no human sacrifice has been offered in this or any other of the Pawnee tribes. The practice is abandoned. Of what influence is one bold act in a good cause.

* The braves are warriors who have distinguished themselves in battle, and stand highest in the estimation of the tribe.

† This custom does not exist in the surrounding tribes.

*From the Southern Evangelical Intel-
ligencer.*

THE APOSTATE'S DEATH.

About twenty years ago, Mr. P. an inhabitant of one of the middle States, closed his earthly career under circumstances the most distressing to his relatives, and still more distressing, it is to be feared, to his immortal soul. He had once professed religion, but this he had not only renounced, but also pretended to deny the fundamental articles of the Christian's creed. However well he might have lived by this affected denial, (and real apostacy,) it would not serve him on his dying bed, but added to the agonies of his painful dissolution.

Mr. P. to a handsome exterior, possessed highly polished manners, and was not devoid of those accomplishments which render a gentleman's company pleasing and attractive. These fine qualities, added to the natural suavity of his temper, caused him to be loved by the whole circle of his acquaintance. He wanted, however, the restraints which religion impose on society—and wanting these, he wanted every thing: for the agreeableness of his company made him a welcome guest at all parties of pleasure and fashion. It is true, his better reason told him that it required a man of sterner virtue than himself, to resist the vices to which he was constantly exposed at such places: but he had not firmness to resist the earnest solicitations of his friends, and he accordingly yielded to their entreaties, and was led a too willing captive to scenes of immorality and irreligion. It was not to be wondered at then, if Mr. P's heart became tainted with the vices of a licentious neighbourhood. Nor is it surprizing, that the ball-room, the gambling-table, and the bacchanalian throng more frequently enjoyed his attention, than those duties which were calculated to add to his temporal and spiritual welfare.

But, ere he sunk for ever in vice, it seemed as if the Lord was desirous, in a very special manner, of giving him an opportunity of withdrawing from his dissolute companions. Mr. P. had not entirely forgot the sanctuary; and once, in the height of his career in folly, was attracted to a neighbouring place of worship, on a particular occasion, when many pious preachers were to be present. Under the sound of the Gospel, conviction fastened on his mind; he saw himself a sinner, travelling the road to destruction, and was

induced to cry to the Lord for mercy. A short time after, believing he had obtained pardon, he made a solemn profession of the religion of the cross—and run well for a season. Would to God that he had continued faithful to the end.

Soon after his public profession, the eyes of the religious community were fixed on him as a worthy object for the ministry: and he became as much courted by his pious friends as he had formerly been by his companions in folly. Perhaps it was Mr. P's misfortune to be so much noticed. His mind was not able to bear it. Pride crept in, and expelled that best of Christian graces, humility. Forgetting his Lord, and relying on his own strength, he fell. His fall was terrible, and destroyed the fond anticipations of his religious associates. His fall was awful, and for ever destroyed the happiness of his own soul.

Again Mr. P. rushed into all the extremes of folly, until at length folly became vice. He endeavoured to support himself under his double transgression, (or rather to extenuate his offence,) by assailing the fundamental articles of that religion he had so lately professed. All his former greatness seemed to forsake him, and the better qualities of his nature were entirely obscured. Instead of acting like a man of honour, and acknowledging the fault to be with himself, he vainly endeavoured to cast an odium on that system he had disgraced and dishonoured. He openly avowed—"that one moment's death bed repentance was a sufficient atonement for all sins—that he did not fear death, come when it would, if he only had time to say, Lord have mercy—that religion was nothing more than enthusiasm and high-wrought feeling—that five minutes repentance was sufficient for any man—that his late religious associates were all hypocrites," &c. With such expressions as these, he continued his sinful course, until fell disease, occasioned by his dissolute life, overtook him.

He had every opportunity to prove the truth of his theory. His disease was thought to be mortal from the commencement of the attack—and he was admonished of the danger, and the necessity of closing his earthly affairs, as a few days more would probably terminate his life. He immediately became alarmed for his eternal welfare; and his apostate theories, one after another, vanished before the light of Divine truth. He had denied his Lord and Master; he had persecuted his Christian brethren—

he had slandered them—he had disgraced them. His senses never forsook him, as if it was determined in the councils of Infinite Justice that it should not be said his ravings were those of a deranged man. After his disease was considered fatal he was spared as many days as he had wished minutes for repentance—yet he found it too short. He solicited the prayers of his despised Christian friends, which were freely offered—yet he found no comfort. On his first alarm, he cried for years to live and repent—as his end approached, he interceded for months—then for

weeks—for days—for hours—and, closed his life, by crying for a few minutes longer to make his peace with his offended God!

Thus perished Mr. P. in the prime of life, and would that we could say hope cheered the last moments of his existence—but, alas! it was far otherwise. The decrees of Providence are inscrutable to mortal ken—but should we judge by our imperfect vision, it might not be arrogance to ask, "Where rests his soul?" Oh! that infidels would profit by his painful end, and seek the truth as it is in Jesus. Y.

CONTRIBUTIONS TO THE AMERICAN BIBLE SOCIETY,

During the Month of January, 1822.

<i>Legacy.</i>		Frederick City, Y. M. B. S. Md.	61 47
Seth Warner, late of Northampton, Mass. deceased, a permanent fund,	20 00	Columbia County B. S. N. Y.	50 00
<i>To constitute Ministers members for life.</i>		Nassau Hall B. S. N. J.	35 75
Rev. Peter H. Shaw, of Southampton, L. I. by the Ladies of his Congregation.	30 00	Bloomfield, B. S. N. Y.	20 65
Rev. Payson Williston, of Easthampton, Mass. by the Ladies of his Congregation.	30 00	Bristol county, B. S. Mass.	110 13
Rev. James Wright, of Poland, Ohio, by the Ladies of his Congregation,	30 00	New-York B. S.	279 50
Rev. Samuel Tomb, of Salem, N. Y. by the Ladies of his Congregation.	30 00	<i>Donations from Auxiliary Bible Societies.</i>	
<i>To constitute a Director for life.</i>		Susquehanna county B. S. Pa.	50 00
Seth Porter, junr. of Cummington, Mass. in addition to thirty dollars formerly contributed.	120 00	Frederick City Y. M. B. S. Md.	13 53
<i>Annual subscriber.</i>		Bloomfield B. S. N. J.	4 85
T. Miller, of Hartford, Con. 6th of Jan.	3 00	Franklin B. S. Mass.	100 00
<i>Remittances for Bibles from Auxiliary Bible Societies.</i>			
Hudson F. B. S. N. Y.	15 00	Dolls.	
Rockland County, B. S. N. Y.	90 75	WM. W. WOOLSEY, Treasurer A. B. S.	
		Issues from the Depository in January 1822.	
		Bibles,	976
		Testaments,	781
		1757—Value, dolls. 1107 97	
		J. NITCHEE, Agent A. B. S.	

CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY,

During the month of February, 1822.

From the Associate Reformed Church in Cedar-Street, New-York, at the Mountbly Concert of Prayer, by Mr. Blake, Elder,	7 50	From Rev. J. Langdon, of Wilbraham, Mass. a collection taken up in Jan. 1821,	2 58
From the Rev. John Gosman, of Kings-ton, Ulster County, N. Y. to constitute him a member for life,	30 00	From the Aux. Soc. of Bound-brook, N. J. by John Roys, Treas.	30 00
From the Rev. Peter S. Wyncoop, of Hyde-Park, Dutchess County, N. Y. to constitute him a member for life,	30 00	From Aux. Soc. of English Neighbourhood, N. J. by the Rev. C. T. Demarest,	27 25
From Rev. A. N. Kittle, of Redhook, Dutchess County, N. Y. to constitute him a member for life,	30 00	From the Aux. Soc. of Baskingridge, N. J. by John Rickey, Treas.	14 25
From the Aux. Soc. of Somerville, New-Jersey, by Mr. Rynor Veghte, Treas.	50 00	From Aux. Soc. of Coxackie, N. Y. by J. A. Hallinbeck, Treas.	50 00
From the Rev. Dr. Ely, of Philadelphia, to constitute him a member for life,	30 00	From the Aux. Soc. of Scotch-town, Orange Co. N. Y. by A. Millspaugh, Treas.	25 00
From Miss J. Vanderveer, of Rocky Hill, N. J.	2 00	Donation from Samuel Millspaugh, Sec. of said Society.	4 00
From Jonathan Wynkoop, Esq. of Bucks-County, Penn. by Rev. Dr. Janeway,	200 00	From the Aux. Soc. of Kinderhook, by Peter Van Buren, Treas.	53 00
From the Christian Benevolent Society of Middletown, Orange Co. N. Y. to constitute Deacon Eli Corwin, one of their Vice-Presidents, a member for life,	30 00	From Aux. Soc. of Six-Mile-Run, N. J. by Peter Quick, Treas.	30 00
From the Aux. Soc. of Pompton, N. J. by J. N. Ryerson, Treas.	9 00	From Aux. Soc. of Nyack, Rockland Co. N. Y. by A. Campbell, Treas.	15 25
From the Aux. Soc. of Chambersburgh, Penn. by James B. Ross, Treas.	25 00	From Aux. Soc. of Jamaica, L. I. by V. W. Wickes, Treas.	70 00
From Aux. Soc. of Millstone, N. J. by John M. Bayard, Treas.	30 00	From Eliphalet Wickes, Esq. of Jamaica, L. I.	10 00
From Aux. Soc. of Montgomery, Orange Co. N. Y. by Samuel Bookstaver, Treas.	45 00	From a number of Young Ladies of Jamaica, L. I. the avails of work for a small portion of time since June last by E. M. Wickes,	50 00
		From Aux. Soc. of Bellville, N. J. by James Hornblower, Treasurer,	18 31
		Dolls. 988 14	

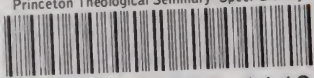


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